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ART. I. *Brief sketch of the Dutch intercourse with Japan from its commencement, in A. D. 1600, to the present time.*

THE brief sketch of Portuguese and Spanish intercourse with Japan which was given in a previous number was necessarily so interwoven with the proceedings of the Catholic missionaries, that it was rather ecclesiastical than mercantile in its details. The notices of the intercourse of the Dutch and other European nations is little else than a bare collection of commercial facts and dates, most of which are meagre enough in all those items, which enable us to trace the gradual extension and ultimate cessation of the taste for articles of foreign luxury among the Japanese, or, indeed, to ascertain in what that taste delighted.

The first Dutch ship that visited Japan was one of the five vessels which left the Texel under the command of admiral Mahu in 1598, three years after the Cape of Good Hope was first rounded by vessels under that flag. Four of these ships were lost in the course of the voyage round Cape Horn, and the fifth, navigated by the English pilot Adams, was run into a port of Kiusiu (some say a harbor near Yédo), the 19th of April, 1600. Out of a crew of one hundred and seventy men, only seven remained able to do duty, so that the Japanese had reason to regard the vessel as one in distress. At this time, they seem not to have distinguished any better between *peregrinos* and *hostes* than did the ancient western nations. The distressed vessel was confiscated, as she would have been in England up to the time of Henry I, and the crew were ill treated, as they might have been on any European shore at a much later period. Afterwards their effects were restored, though at an inadequate valuation, and the commander returned home with a part of his crew, and an expression of the royal favor towards his nation. He probably made his

way back to Holland in his own ship, though it is not so stated. The rest of the crew remained in Japan, either by compulsion or choice ; and one of them came near doing a malicious turn to Catholicism, by engaging an ignorant and silly priest to make a public attempt to walk on the water in evidence of his more than apostolic faith. What became of these men is not said by our authorities, but there is evidence that their pilot Adams was not permitted to accompany them, if they were allowed to return to Europe.

Some years passed away before any use was made of the permission to trade with Japan thus obtained by the Dutch. Nevertheless we are told that the coast of Japan had been examined by a vessel from Holland as early as 1586, and that the merchants of that country were extremely desirous to traffic in its ports.

The representations of the shipwrecked captain on his return, aided probably by later letters from Adams, at length, had their effect, and the Dutch East India Company, which had been chartered seven years before, sent one or two small vessels to Firando, in 1609. They were well received, and permission was readily granted to establish a factory at that place. The Dutch, at this time, had no footing in China, and were therefore ill able to furnish the quantity of raw silk which was the principal item in the Portuguese and Spanish imports. Yet with characteristic selfishness, they immediately begged for a monopoly of the trade in silk. They promised that a rich ship should be sent the next year, but two years passed away, when the second vessel, small and poor, arrived at Firando. The opinion is said to have been entertained at that time by the Japanese, that the Dutch depended for their cargoes on the plunder of vessels of other nations ; but any injury from this prejudice was prevented by the influence which Adams had acquired at court, and which he uniformly exerted in their favor. The close alliance into which England and Holland had been drawn by religious sympathy, and hatred to their common enemy Philip II., accounts for the readiness with which he exerted himself in behalf of the Dutch. Could we carry ourselves back to those days, and obtain a glance into the council chamber of the seogun, we might perhaps see the jealous Gongin listening to the tale of Spanish enormities in the United Provinces, and yielding gradually to those impressions against their character and religion, which afterwards settled into hatred and disgust.

On the arrival of the Dutch traders in 1611, a formal edict in favor of their trade was obtained. It gave them the full enjoyment of the privileges possessed by their competitors. No duties appear to have been levied on them, nor any regulations as to the quantity and assortment of goods, or as to time and place of sale, imposed. They were not exempt from the municipal laws of the ports they frequented, but in all other respects they were 'let alone.' We have no accounts of the nature and extent of their annual trade at this period, but it doubtless flourished through the remainder of the reign of Gongin.*

* It seems to militate against the tendency of Catholicism in Japan, that Taiko and Gongin, two great princes, should both have stooped to persecution, to guard

and in that of his successor, down to the division of the royal authority between him and his son, in 1623. Persecutions had been the lot of the papal clergy; through the greater part of this interval, but it does not appear that any substantial preference was yet given commercially to the Dutch, over the Portuguese, flag. Both parties came under restriction, in 1623,* the former being confined to Firando, and the latter to Nagasaki; a measure which looks very much like parting two combatants who cannot be trusted to show fair play. Three years after, a decided preference was manifested towards the Dutch nation, by the reception of their envoy, while the Corean and Portuguese ambassadors were turned away. This mark of preference was followed the next year by another mission from Batavia, headed by the unfortunate Nuits. This envoy gave himself out as an accredited minister of the king of Holland, and was received as such, but when the imposition was detected,—when his credentials were found to date from Batavia,—the royal reply was withheld, and he was sent empty away.

Appointed governor, soon after, of fort Zelandia on Formosa, and still remembering his unceremonious dismissal by the seogun, he seized two Japanese junks by way of revenge. After being detained for more than a year on different pretexts, the exasperated crews armed themselves, surrounded the residence of Nuits, and made him prisoner, killing his guard. They then demanded their sails and anchors, indemnification for all their expenses, and 25,000 lbs. of silk, for which they said they had advanced the money in China, and which was now lost in consequence of their long detention.†

The garrison of fort Zelandia, seeing their governor in danger, and fearing to commit any violence which would be revenged on all the Dutch at Firando, complied with these demands. The Japanese were dismissed, and reported all to their government, on their return home in 1631. When their story reached the capital, the seogun ordered the ships of the Dutch Company, nine in number, to be seized, and the trade stopped. No explanation was given, and all the efforts of the director to obtain any, or to adjust the difficulty, were in vain. The utmost the influence of the director could effect, was that their merchandise in Firando, amounting to a million of crowns, should be sold, and the proceeds retained. Their relations remained in this anomalous state for three years. The non-arrival of vessels and indirect reports alarmed the authorities at Batavia, and a private vessel was sent to ascertain the true state of affairs. She was

against a disputed succession, or to insure the quiet reign of a successor, without taking pleasure in such cruelties themselves. We are prepared to make allowance for selfishness or passion, but we cannot refuse a certain respect to actions done to prevent evil consequence to others,—to a father's provisions for his son when he himself shall be no more.

* The Portuguese had no ships in Japan, in 1623, they being kept back by an attack of the Dutch on Macao.

† From this incident it would seem that the Japanese were not entirely supplied with silk by foreigners, a very lucrative trade, if the statement is true that a pound of raw silk cost four francs in China, and sold for seven in Japan.

permitted to discharge and receive a cargo at Firando, with which she returned to Batavia, but the voyage threw no light on the causes of this strange proceeding on the part of the Japanese. Meanwhile Nuits had been recalled to Batavia from Formosa, and kept under arrest. The impression became general that his detention of the Japanese junks was the outrage now so severely visited on the Dutch. In vain the poor man begged that he might be tried for his offense, and if justice required, be put to death. It was determined to sacrifice him as a sin-offering to the offended seogun, and in 1636, he was sent prisoner to Japan. On his arrival, he was given up to the government as the author of the outrage at Formosa, and the mercy of the court besought on his behalf. The expiation was now made, the trade was reöpened, but Nuits was still held in terrible suspense. An embassy came with rich presents the following year, the monarch was again intreated in favor of the humbled prisoner, and he was at last released and permitted to return home. There are few instances in history of a more perfect execution of the 'lex talionis,' or of a more humiliating recoil of private revenge.

About this time the Dutch renewed their prayer that the Spaniards and Portuguese might be driven from the country, promising to supply Japan with goods, and moreover offering to transport Japanese troops to capture Macao. Here is the spirit of Nuits again, seeking satisfaction for the failure of 1623. The Portuguese were now shut up in Desima, and we may form some idea of the extent and minuteness of the official measures resorted to in order to abolish every memento of their faith, from the fact that the Dutch were required to erase the *date* of erection from the gates of the factory at Firando. Their full compliances, and especially their *distinguished* services, in 1638, deserved a better recompense, if there be, as it is said there is, a kind of honor, of social compact, kept between the worst of men. From the application of this saying, the Japanese of 1640 must certainly be excepted, for at that time, only two years after the butchery at Simabara, they consigned their gallant allies to the prison of Desima, just emptied by the expulsion of the Portuguese. A little before, the Dutch had been told, 'You observe Sunday, you date from the birth of Christ, your prayer is to Him, and your confession of faith that of his disciples; the gospels, the prophets, and the apostles, are your sacred writings, and there is but little difference between your belief and that of the Portuguese. We have known this for a long time, but we saw that you were enemies of the Spaniards and Portuguese. We now require you to erase the dates from your buildings, to cease to observe the Sabbath, and, as for your future conduct, the lords of Firando will tell you the rest.' Against these instructions, and the transportation to Nagasaki which followed, not a murmur was raised. The Dutch were now left in sole possession of the trade with Japan, and, since that time, it is well known, their monopoly has never been disturbed. Their subsequent political intercourse has been limited to an occasional mission from Batavia, and the visit of the chief of the factory at Desima to Yédo, formerly made

annually, but now once in four years. Charlevoix mentions embassies in 1644, 1656, and 1659. It was while the second of these missions was at Yédo that two thirds of that city, and 100,000 of its inhabitants, were destroyed by fire.

It remains to trace briefly the use the Dutch have made of the monopoly to which they had so long aspired. Of the assortment and value of their import cargoes in the 17th century, we have little or no account. Their returns had been in silver chiefly until 1641,* when the directors of the company suggested returns in gold. Japanese copper was at this time in little estimation in Europe, because little known, but afterwards on a rise in price, it became an important return. The first order for 20,000 peculs was sent out in the year 1655.

The first shock to the credit of the Dutch in Japan is said to have been given by the loss of their settlement in Formosa. The celebrated Koxinga, who drove them out of this island, carried on a thriving trade with Nagasaki, and it is said that the Japanese government secretly favored his daring enterprises against both the Dutch and Chinese. It is very likely that the court of Yédo was not displeased with the expulsion of the former from an island so near to their own coasts, still it does not appear, as Mr Imhoff would have us believe, that its precautions or designs were conceived in fear. At all events, no interference with the trade of the Hollanders took place for the next ten years. The state of the currency, and especially the drain of silver, then began to interest the Japanese government, and the exportation of that metal was prohibited in 1671. Up to this time the Dutch had complained only of religious restrictions, nor did the new prohibitions affect their interests, as the export of copper and gold, the best returns, was still free. The export of the latter amounted in one of these years to 100,000 *kobangs*, and yielded a profit of a million of florins. The *kobang* was now fixed by government at six taels two mace, and the valuation system thus begun was extended to the articles imported by the Dutch in 1672. They remonstrated against this serious infringement of their old privileges, but the local governors continued to neutralize all that was favorable in the imperial replies.

The valuation system was abolished in 1685, to make room for a still more injurious regulation, by which the annual trade was limited in value to 300,000 taels. Two thirds of this amount of imports was required to be in piece goods and weighable articles, and the remainder in silk. These regulations were confirmed, and the export of copper, previously free, was limited to 25,000 peculs, in 1689. However, by bribery this restriction was evaded, and the ships of 1692, 1693, &c., carried away 30,000 peculs each year. The import duty which had been levied first in 1665, was also confirmed and raised in 1689. Seven years after this, the currency again engaged the attention of the government, and the *kobang* was reduced 36 per cent. in value, but was still tendered to the Dutch at the old rate. In 1700, the limitations already laid on the imports was extended to the ships of the

* Some iron was also taken, costing two dollars per pecul in Japan.

Company, which were henceforth restricted to four each year. Eight years later, an influential minister brought the subject of the currency again before the government in an able memorial, a large extract from which may be found in Titsingh, page 29.* The result was, in 1710, a further reduction of the kobang to half its original value; for the old coin was valued at 44s. 7d. to 41s. 10d. sterling, while the new was estimated at 21s. 3d. sterling. This depreciated coinage, the Dutch were expected to receive at the old price, and as if these reductions were not enough, a further trial of patience and submission was given in limiting the exportation of copper in 1714 to 15,000 peculs. The number of annual vessels was further reduced to two or three, according to the quantity of copper in store. In 1721, the 15,000 peculs were cut down to 10,000, and under the weight of all these burdens, the Dutch trade declined apace. It reached its lowest point in 1743. Even the 10,000 peculs of copper could not then be obtained, for some reason or other, and it was proposed that there should be but one annual vessel after that year. Under these adversities, the trade which had yielded an annual profit of 500,000 or 600,000 florins for the thirty years previous, would no longer pay its own charges, amounting to 200,000 florins per year.

M. Imhoff, at one time director of *opperhoofd* at Nagasaki, and afterwards governor-general of the Dutch East India colonies, has traced, in an able memoir, the chief causes of his decline. They appear to have been, the misconduct of the Company's servants; their failure in their promises, from year to year, to improve the quality and assortment of their goods; their speculation and smuggling; the submission with which the first depreciation of the currency was received; the loss of vessels by overlading, after the number was limited; and the apprehension of the Japanese lest the specie—the metallic resources—of their country should be drained. In explanation of the operation of these causes, it is said, that the directors at Nagasaki were generally selected from an inferior class of servants, and that their speculations formed a regular subject of complaint from the Japanese to the Dutch government. Valentyn allows that the illicit trade was interwoven with the constitution of the Company, that it did in fact form the principal part of the trade, and that vessels were

* "A thousand years ago, gold, silver, and copper, were unknown in Japan; yet there was no want of necessaries. The earth was fertile, and this is undoubtedly the most desirable species of wealth. After the discovery of these metals, the use of them spread but slowly, and so late as the time of Gongin they were still very rare. That prince was the first who caused the mines to be diligently wrought, and during his reign, so great a quantity of gold and silver was extracted from them, as no one could previously have formed any conception of: and since these metals resemble the bones of the human body, inasmuch as what is once extracted from the earth is not reproduced, if the mines continue to be thus wrought, in less than a thousand years they will be exhausted.

"I estimate the quantity of gold and silver exported from the empire, since Gongin's time, as more considerable than that exported from China into Tartary; and I compute the annual exportation of gold at about one hundred and fifty thousand *kobangs* (£150,000 sterling), so that in ten years this empire is drained of fifteen hundred thousand kobangs. If then serious attention be not paid to this

often lost by being overladen with contraband goods. Sir Stamford Raffles adds, 'the Dutch factory was a sink of the most disgraceful corruption that ever existed; the director submitted to every possible degradation to obtain his own ends, and the Batavian government never knew more than it was his interest to tell, of what was going on in Japan.' M. Inhoff also remarks, 'we have so often passed our word that the quality and quantity of our goods should be better assorted, without ever attending to it, that no confidence is any longer placed in our promises by the Japanese.'

As to the successive impositions laid on the Dutch imports, it appears most reasonable to regard them as the natural actions of a commercial party, which has deprived itself of the light and benefit of competition among its antagonists, and must go on to pay whatever the monopolist it has created shall dictate, or by a gradual reduction of his profits, ascertain when these are brought down to the lowest remunerating point. To put a stop to these reductions required more independence than the Dutch possessed. They remonstrated in strong terms, but when all their memorials were unavailing to better their trade, instead of resorting to an ultimatum, they accepted a 'gratuity of 6000 taels, by way of *charity*, on the annual sales.' That more independent measures would have secured better terms from the Japanese is inferred, because the retirement of the Dutch would have cut them off from communication with Europe, and deprived them of the news of what is doing in the western world, which they have always been extremely desirous to know.

The successive reductions of the currency and restrictions on metallic exports were regarded by the Dutch as aimed entirely at them. But on this subject we agree with sir T. S. Raffles that the Japanese government probably had higher aims than lessening the profits of so comparatively inconsiderable a trade. It is clear that the enormous drain of gold and silver coin was felt as a great evil in a country where paper money was not known. This drain is variously estimated at from thirty to sixty millions sterling during the sixty years when the export was free. 'Now, if the influx of specie from the American mines in the sixteenth century, at the rate of £6,000,000 per annum, speedily reduced the value of gold and silver in Europe to

subject, and the most rigid economy be not observed in the expenditure, the country will soon be entirely ruined, and, in less than one hundred years, the same poverty of which Chinese authors complain will be felt here.

"In ancient times, as I have said, when the people were unacquainted with gold, silver, and copper, they knew no want, and were good and virtuous. Since those metals were discovered, the heart of man has become daily more and more depraved. With the exception, however, of medicines, we can dispense with every thing that is brought to us from abroad. The stuffs and other foreign commodities are of no real benefit to us; formerly, indeed, they were not even known here. All the gold, silver, and copper, extracted from the mines during the reign of Gongin, and since his time, is gone, and what is still more to be regretted, for things which we could do well without. If we squander our treasures in this manner, what shall we have to subsist upon? Let each of Gongin's successors reflect seriously upon this matter, and the wealth of Japan will last as long as the heavens and the earth."

one third of its former rate, how much more probable is it, that the circulating medium of so small a country as Japan would be seriously disturbed, by so great an efflux.' Add to this drain, the large amounts previously exported by the Portuguese, and we can easily appreciate the grounds of the fears of the Japanese statesmen. In fact with the views which the Japanese ministers possessed, we can only wonder that the export was permitted so long. That they should have lighted on them, is not at all strange. The subject of currency is not one by any means beyond the range of Asiatics. A comparatively trifling exportation of bullion, resulting from the opium trade, has, we all know, lately engaged the attention of the court of Peking, and elicited very able memorials from several Chinese ministers within the last two years. The love of gold and silver, and the reluctance to part with them, is no doubt indigenous both in China and Japan.

The restrictions on the export of copper seem to have arisen from similar fears of exhausting the mines. Many years later, we find a pretended friend of the Dutch counseling that so much only should be exported annually as the country would for ever afford, 'because trade was the basis of the friendship with Hollanders, and copper was the support of the trade.'

The discussions which took place in 1744, resulted in a determination on the part of the Dutch, not to abandon the Japan trade. Some improvement probably took place in the mode of conducting the business, under which it partially revived. But the Dutch East India Company, which had made dividends to the amount of thirty millions of guilders, in the first twenty years of its existence, and had been continued by successive renewals of its charter, was now on the decline. Its profits were exhausted in military establishments, and its difficulties increasing, the states-general assisted it in 1781 with a loan. Thus embarrassed, the Company seems to have been tasked enough to continue the Japan trade, on the old footing, with two annual vessels, carrying ill assorted cargoes, averaging hardly \$300,000 per annum. In 1782, no ship arrived at Nagasaki, to the great surprise of the Japanese. In 1796, the Company's dividends were suspended in consequence of the occupation of Holland by the French troops, when all commercial calculation and credit were necessarily destroyed. In 1793, the Dutch made use of an English vessel, but *having an American pass*, to carry on the business of that year, and this vessel was admitted to Nagasaki, but probably not under the American flag. Holland, again falling under French domination, the Javan islands were taken possession of by Great Britain in 1811, and the Dutch factors at Desima had been more than three years without communication with Europe, when the expedition planned by sir Stamford Raffles arrived at Nagasaki, in 1813. We may be allowed to quote a paragraph from the recollections of M. Doeff, the then president, expressive of his feelings during this long seclusion; 'No one,' says he, 'but a resident of this period at the factory can form a conception of our state of mind. Separated from all intercourse, close prisoners in a spot which ships scarcely ever pass, much less touch

at, knowing nothing, guessing nothing of events in the remainder of the globe; uncertain whether for the next ten or twenty years, or to the end of our lives, a ship of our country would ever greet our sight; living under the constant inspection of a suspicious nation, which, treating us it is true with kindness, and allowing us to want for nothing they could supply, could yet never consider us as countrymen; this was a sad lot and sadder prospect.' This picture of his distresses is heightened by the description of his various shifts to better his lot, by making Schiedam from juniper, and spirit from corn, which yet, in despite of the assistance of the good-natured Japanese, would have a pitchy flavor; and how he made long breeches of an old carpet, and shoes of Japanese straw slippers inlaid with leather; and to this must be added his complaints of the perishable quality of the 'whitish liquor, with something of the flavor of the white beer of Harlaem, but which would not keep above four days.' These afflictions were, however, obviated on the arrival of the above expedition, but the *opperhoofd* would not admit the claims of the English to trade with Japan, in virtue of their possession of Java, and pertinaciously kept his office. On the restoration of the Dutch East India colonies at the peace in 1815, the trade with Japan was revived, and M. Doeff was relieved by the arrival of a legitimate successor in 1817, after having resided in Desima more than ten years. Since that time the trade has been carried on quietly, under the direction of the Dutch government, with the exception of the years 1828 and 1829.

The two vessels which are now annually sent to Japan are chartered, and the principal articles of their cargoes laden by the government, which receives and employs, chiefly in the Batavian coinage, the copper that constitutes the chief return from Japan. The minor articles sent in those ships are put on board by private merchants, who purchase at auction their permits to take this part in the trade. We have no lists of cargoes later than that of 1806, given in Raffles' History of Java, and which consisted of sugar, tin, woolen cloths, chintzes, pepper, spices, sapan wood, &c., valued at \$175,000; the returns for which were in copper, and camphor. The balance in favor of the voyage is set down at \$175,000. But in this account, the copper is assumed by the mint at \$50 per *pecul*, a rate considerably above the market price.

In 1820, it is understood that some relaxation of the trade as to annual amount took place, but, whatever may be the changes for the better in the spirit or measures of the Japanese government, it is not probable that the Dutch monopolists will willingly permit any tempting disclosures to be made. If report be true, the profits now derived are not considerable, the expenses of the establishment at Nagasaki consuming the share accruing to the Dutch government, though something is made by those who conduct the private trade. This view of the case is confirmed by the fact, that, when the business was handed over to the new E. I. Company, in 1827, they preferred to resign it again to government, after an experience of two years. It should not, however, be forgotten that a Company which can command the

bayonets of a colonial despotism, to aid it in settling prices for the produce of an Archipelago, may not think it worth its while to carry on a branch of business sufficiently profitable for moderate men.

We close our present summary of Dutch intercourse with Japan by adding, that, six or seven years ago, one of the gentlemen of the factory at Desima, made an arrangement with the prince of Satzuma, to deliver him a cargo at some outport of his principality, but the Batavian authorities took effectual measures to frustrate a plan which might have effected the position of their servants at Nagasaki, as well as the profits on the adventures of that year. Against this last consideration, this fear of diminishing profits already paltry, what promise of general benefit, what hope of a new era, could be expected to weigh!

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ART. II. *The order of precedence between seniors and juniors, and the intercourse of friends, elucidated.* A translation from the Seaoon Heö, or Primary Lessons.

CHAPTERS fourth, fifth, and sixth, of the second part of the Primary Lessons, are included in this article. Our notes and explanatory remarks are few and brief, touching chiefly those parts of the text which may be obscure to the reader who has not the original before him.

Chapter 4th. The order of precedence between seniors and juniors.

Note. This chapter contains twenty sections. In the sequel, 'though the form of the precepts differ, they all centre on the single word *king*, 'honor.' The term *seënsäng*, 'teacher,' is used to designate him who gives instruction; the term *keuntsze* 'good man,' for him who is virtuous; *tsun*, 'honorable,' for him who is a father's equal; *chang*, 'senior,' for him who is an elder brother's equal: each term expresses the idea of seniority.'

SECTION I.

Mencius said, "Children of the tenderest age, invariably know how to love their parents; and when advanced to riper years, they invariably know how to honor their elder brothers."

Note. Know how to love, and how to honor, are idiomatic phrases, meaning simply, they love or are affectionate, they honor or are respectful.

SECTION II.

"Those who walk slowly after their seniors are dutiful brothers; those who walk hastily before their seniors, are undutiful brothers."

SECTION III.

In the Illustrations of Duties it is said: "When visiting your father's intimate friend, you must not advance or retire without his bidding; nor presume to speak except when he addresses you."

Note. You must honor your father's intimate friend—his equal in rank or business, just as you honor him: in your behavior towards them, the rules of politeness admit of no distinction.

SECTION IV.

"If any one is twenty years older than yourself, treat him as you do your father; if one is ten years older, treat him as your elder brother; if only five years older, follow him close to his shoulder."

SECTION V.

"Having to consult with a superior, you must take a cheer and staff and follow him: it is a breach of propriety to answer his inquiries with a bold and self-sufficient air."

SECTION VI.

"Following your teacher, you must not pass by him and speak to other people; meeting him on the road, quickly advance and stand erect with folded hands. Answer when he speaks to you; but if he does not speak, then quickly retire. When following a superior, if he ascend a hill or mound, you must turn your face to the place towards which he looks."

Note. In ancient times, it was customary for scholars to follow their teachers from place to place, in order that they might constantly receive their instruction.

SECTION VII.

"When a superior gives you his hand to lead you, receive it with both your own hands. When he turns round his head to speak to you, being behind him as a sword on his back, then answer, with your hand covering your mouth."

SECTION VIII.

"The rule for those who sweep for their superiors is, to put the broom on the dust-pan, and to use their sleeves to keep the dust from spreading as they recede; and they must place the dust-pan towards themselves, when taking up the dust, that it may not light on their superiors."

SECTION IX.

"When approaching the mat on which a superior is seated, your countenance must not be confused; with both hands you must raise your garments, lifting them a foot from the ground. You must not flaunt your garments, nor move hurriedly your feet. Be careful not to pass over books and instruments of music, that are lying before your superiors, but kneeling move them away. When seated you must remain quiet, with collected countenance; and you must not speak, until your superior has finished his remarks. Keeping your person erect, you must listen respectfully. You must not repeat the words of others, nor speak at the same time they are talking. You must rather imitate the ancients, and discourse of the early kings."

Note. This refers to a period antecedent to the use of chairs, when it was the common practice to sit on mats, spread upon the ground.

SECTION X.

“If while sitting with your teacher he question you, wait until he has finished his interrogations, then reply. Rise when you wish to inquire respecting your studies, and also when you wish to ask for explanations.”

SECTION XI.

“Do not hoot at the dog, when in the presence of an honorable person; if he give you food, do not throw it out of your mouth. When sitting with men of rank, if they yawn or stretch, move either their staves or shoes, or look to see the time of day, you must then beg leave to retire.”

SECTION XII.

“If, while sitting with a good man, he vary the subject of conversation, then rise up and answer.”

SECTION XIII.

“If, while sitting with a good man, any one come in saying, ‘I wish, when you have a little leisure, to speak to you,’ all who are upon the right and left must retire and wait.”

SECTION XIV.

“If wine is brought in when you are seated with a superior, you must rise, and bowing go up to receive it. If the superior bid you stop, then you may sit down and drink. But the juniors must not presume to drink until their superiors have emptied their cups.”

SECTION XV.

“When presents are made by a superior, the junior—the inferior—must not presume to refuse them.”

SECTION XVI.

“When feasting in company with a superior, though there be a superabundance of food, the junior must not refuse it; nor may he decline to sit down on equality with his superior.”

SECTION XVII.

“When sitting with a superior, to answer without looking towards him is a breach of decorum.”

SECTION XVIII.

In the Youth’s Guide it is said, “When with those who are much superior and older than yourself, presume not to ask them their age; when on a private visit, do not wait for their formal commands to enter; when you chance to meet them in the street, face them, but do not inquire to what place they are going. Without the direction of superiors, when sitting with them, you must not play on instruments of music, nor write on the ground, nor exercise your hands,

nor use the fan. When they are lying down and call, you must kneel and listen to their commands. The inferior, when engaged in archery with a superior, must at once take up all the arrows; if matched against him, he must take up all his own; and when the game is won, he must wash the wine-cup, and present it."

Note. The junior must be beforehand in preventing the senior from taking trouble on his account. He must not let the senior hand his arrows, or fill his wine-cup, but must do all himself.

SECTION XIX.

According to the Royal Institutes; "In walking, follow after a father's equal; walk a little way behind an elder brother's equal; and do not pass before a friend. When carrying burdens in company with a senior, if they be light, the younger must take both burdens; if heavy, the younger must divide and bear a portion of the senior's burden. The junior must not suffer the gray-headed to carry anything. At the age of sixty, official personages must not be left to go on foot; nor the common people, of the same age, be left to eat a meal without flesh."

SECTION XX.

In the Conversations of Confucius it is related, "That, at a village feast, when the seniors retired, he also retired."

Chapter 5th. The intercourse of friends elucidated.

SECTION I.

The philosopher Tsäng said, "Good men make literature the bond of their friendship; and by friendly union they strengthen their benevolence."

SECTION II.

Confucius said, "Friends must sharply and frankly admonish each other; and brothers must be gentle towards one another."

SECTION III.

Mencius said, "It is the duty of friends to admonish each other to do good."

SECTION IV.

Tszekung asking about friendship, Confucius said, "Faithfully to inform and kindly to instruct another, is the duty of a friend; if he be not tractable, desist; do not disgrace yourself."

SECTION V.

Confucius said, "When residing in any country, serve those nobles who are virtuous, and form friendship with such persons as are benevolent."

SECTION VI.

"There are three kinds of useful friends, and three kinds of injurious friends: the honest, the sincere, and the intelligent, are useful; the dishonest, the insincere, and the garrulous, are injurious."

SECTION VII.

Mencius said, "Do not pride yourself on the superior age or dignity of yourself, or of your brothers, in forming friendship. For friends, seek those who are virtuous, not boasting of yourself on any account."

SECTION VIII.

In the Illustrations of Duties it is said, "In order to preserve unbroken friendly intercourse, the good man does not tax to the utmost another's kind and friendly feelings."

SECTION IX.

"Whoever enters with his guests, yields precedence to them at every door: when they reach the innermost one, he begs leave to go in to arrange the seats; he then returns to receive the guests; and, after they have repeatedly declined, he bows to them and enters. He passes through the right door, they through the left. He ascends the eastern, they, the western, steps. If a guest be of a lower grade, he must approach the steps of the host, while the latter must repeatedly decline this attention; then the guest may return to the western steps. In ascending, both host and guests must mutually yield precedence; then the host must ascend first, and the guests follow. From step to step they must bring their feet together, gradually ascending,—those on the east moving the right foot first, those on the west the left."

SECTION X.

"When nobles and scholars meet, though of different degrees in rank, the host, in honor of his guest, bows to him first; and the guest, in doing honor to the host, bows first to him."

SECTION XI.

"So long as host does not ask any questions, the guests must not commence the conversation."

Chapter 6th. Concluding summary.

SECTION I.

Confucius said, "The good man, who is dutiful to his parents, will be faithful to his prince; doing his duty to his elder brothers, he will be submissive to his superiors; and, ruling properly his own house, he will govern well when placed in official stations. Hence by perfecting his private actions, his name will be transmitted down to future ages."

SECTION II.

"The emperor who has seven ministers to remonstrate with him, will not lose his throne, though he be devoid of correct principles. The prince who has five officers to remonstrate with him, will not lose his kingdom, though he be devoid of correct principles. The noble, who has three servants to remonstrate, though bereft of understanding, will not lose his domain. The scholar, who has friends to remonstrate with him, will not lose his reputation. Nor will the

father, who has sons to remonstrate, fall into wicked practices. Consequently, in case of improper conduct, the son cannot but remonstrate with his father, and the minister with his sovereign."

SECTION III.

In the Book of Rites it is said, "Duty to parents requires that they be remonstrated with in secret, but not opposed, always and everywhere attended on, and assiduously served even unto death, and then deeply mourned for during three years. Duty to a prince requires that he be opposed, and not remonstrated with in secret, always in the proper place attended on, and assiduously served even unto death, and then mourned for during three years. Duty to a teacher requires that he be admonished neither with open remonstrance nor in secret, always and every where attended on, and assiduously served even unto death, and then mourned for in heart during three years."

SECTION IV.

Kwan Kungtsze said, "The people live by three, whom they ought to serve alike—the father who gives them birth, the master who instructs them, and the prince who nourishes them: without a father they would have no birth, no increase without nourishment, and no knowledge without instruction. Such are the authors of their being; and hence they should be served alike, without regard to person or place, even until death—requiting life by death and repaying gifts by strength. This is the duty of man."

SECTION V.

The philosopher Gan said, "The prince commands, the minister obeys; the father caresses, the son reveres; the elder brother loves, the younger honors; the husband accords, the wife submits; the husband's mother caresses, the son's wife obeys—these are the constant rules of propriety. The prince commanding in accordance with justice; the minister obeying without duplicity; the father caressing while he maintains discipline; the son revering while he remonstrates; the elder brother loving while he befriends; the younger honoring while he is submissive; the husband according while he is just; the wife yielding while she is correct; the husband's mother caressing while she is compliant; and the son's wife obeying with gentleness—these are the excellencies of propriety."

SECTION VI.

The philosopher Ts'ang said, "If your father and elder brothers are not pleased with you, presume not to associate with those who are out of the family. If those who are near do not love you, seek not the esteem of those who are distant. If you cannot manage small things, presume not to speak of those which are great. Hence, during the life of man, within a hundred years, there are sicknesses, old age, and youth; the good man, therefore, considering that those who have gone cannot return early performs his duty to them. If after your father's decease you wish to be dutiful, who will receive

your services? When grown old, though you desire to be dutiful to your elder brothers, to whom can you then act the part of younger brothers? For then it will be too late to perform your duties to your parents and elder brothers. Is it not indeed so?"

SECTION VII.

"The magistrate becomes remiss after he has obtained his office; sickness increases from partial convalescence; calamities grow from idleness; and the son's duty to his parents is neglected by attention to his wife and children. Let him who examines these four cases, be careful to continue to the end in the same manner as he began. The Book of Odes says—

"Without beginning there are none;

"To gain the end but few are able."

SECTION VIII.

"There are three things in a man which are ominous: when young to be unwilling to serve his superiors; when in a low condition, to be unwilling to serve those who are honorable; and when base to be unwilling to serve the virtuous. These three things are ominous."

SECTION IX.

"Refuse and undertake not either an investigation of the useless, or an examination of the unimportant. But daily, carefully, and without cessation, scrutinize the duties between the prince and his minister, the affection of father and son, and the line of separation between husband and wife."

ART. III. *Female constancy illustrated by the narratives of three ladies, Choo of Keängse, Chun of Kwangtung, and Kin of Fuhkëen.* Translated from the works of LUCHOW.

1. THE virtuous lady Choo, the daughter of Choo of Kaongan heën in Keängse, was already betrothed to Le Keäkeu of the neighboring district of Keëchang. When young she was remarkable for her dislike to gay or flowered garments, and, whenever they were put on her, she would immediately throw them off, exclaiming against their imposition; and if her hair was bound up with a red ribbon she would untie and throw it away. She delighted in literary pursuits. She understood the Four Books, and several of the other classics, together with the commentaries upon them; and had examined the works of the learned men who flourished during the Han, Tang, and Sung, dynasties, as well as the current literature of the day. As a mark of her studiousness, her sisters observed, that, when the cover was placed over the lamp and partly obscured it, the hum of her reading was not

interrupted. Whenever a party of her friends and sisters were amusing themselves with sports and riddles, Choo alone remained silent, saying, that such pastimes were not proper for the inner apartments. Her disposition was very filial. She served the master and mistress of the family with respect, and they and all the household were delighted with her. Every morning she saluted her parents; and when they were eating she stood and waited beside the table. Every evening she arranged the mat and bed clothes; and when they were all in order, she stood just without by the side of the door and waited until they had retired, before she went to her own room. When morning came, she again stood by the door, inquiring if they were well; and after they had risen, she entered and put the room in order. All the concubines, and females of the family loved her; and moreover, whatever business was done within the house was with her knowledge and under her direction. She waited upon all, and such was her influence that peace and harmony prevailed, and no scandal or clamor was heard about the house.

After a while, her father received orders from the emperor to fill the office of literary chancellor in Shense; and before going he sent away his family from Peking, where he was residing at the time, to their home in Keängse. On the road, Chun, the mother of Choo (who was a concubine) died, and was placed in a coffin by her daughter, and thus carried home. On arriving, Choo directed the interment herself, although overwhelmed with grief at the time, and for several days after bewailed the loss of her mother. When the days of mourning were accomplished, she superintended the affairs of the household as formerly, and took the charge and education of her younger brothers and sisters. At intervals she would lament her mother, with all the poignancy of first grief, continuing her sorrow until she became very much emaciated, and her haggard appearance excited the pity of every one who saw her. In the mean time, Le Keäkeu, to whom she was affianced, was successful in obtaining the second degree of literary rank; but not long after, he suddenly sickened and died. When the news of his demise arrived, the domestics would not inform Choo of the sad event. She heard of it, however, and bewailed his death, for three days refusing all food. She then expressed a design she had formed of visiting his tablet, and observing all the funeral rites; but her mother-in-law remarked to her, 'if you understand the rules of propriety, you will wait until your father's return.' Sometime after, her father came home from his government, but she feared to grieve his heart by asking him, and so continued to serve him as she had formerly done. When he had been at home a long time, her mother-in-law requested, on behalf of Choo, that she might visit the tablet of Le, and perform all the rites of mourning; but he, like most men, advised her to stay at home and be quiet. On hearing this, she fell to weeping and sobbing; yet her fixed purpose to go was not at all weakened, and she ceased eating and drinking for three days, at the end of which, her father consented. When leaving, she asked him what garments were most proper for her to wear. He replied, 'there

is no rule about it; you can wear what you please, but do not trouble me with your questions.' She immediately went on board the vessel, and, during the passage, arrayed herself in mourning apparel. On arriving at the house of Le's father, all the family came to meet her, clad in their white robes and caps, at which sight the villagers were affected even to tears. Miss Choo, with an imperturbed countenance, first prostrated herself in the hall of ancestors, and then made obeisance to her father-in-law and mother-in-law; and then, in accordance with the prescribed rules, she approached her husband's tablet, and gave full vent to her grief. After all was done that could be required of a wife, she served her husband's parents with the greatest fidelity. Whenever she had a little leisure she would take a book to amuse herself, not seeking the society of her friends, and living in the plainest manner. Some time after these events, her father sent a messenger to inquire concerning her health, to whom she replied, 'When you return, tell my father, that his daughter suffers no distress. I shall, however, not cease, even for a twinkling of an eye, to wish an early death, and shall stay here till I have done all; he need remember me no more.'

A few years after, the gentry and others who had heard of her character began to extol her actions, and spread her fame abroad; and some were for erecting a tablet to her praise over the village gate. Choo, with great earnestness, besought her father-in-law and mother-in-law to prevent it. She also wrote a letter to her father, in which she said, 'My actions were not regulated by the requisitions of reason, but I did them of my own freewill: can you suppose that I sought popularity by them? Pray have the tablet taken away, or it will cause my death.' The matter was accordingly dropped. She once began to fast and deny herself all manner of meat and dainties, upon which her father asked her, what was the cause of her grief. She replied, 'I have suddenly taken a distaste to all savory food, and if I should now return to my former habits, it will be a very great accusation against my consistency.' On one occasion, her father visited the emperor, and received a command to go and fill an office, to his great mortification. He petitioned to be excused, but his majesty refused to grant his request; a second petition also received another refusal; and so afflicted was he, that he lay on the ground night and day. He thought of presenting another petition, but his friends advised him rather to obey. Miss Choo, with tears said, 'If my honored father goes to his office he will never return home. Although ministers are properly called the supporters of the state, yet, on account of his great age, he is not fitted for the duty; his friends advised him to go, but their advice is certainly such as will not be for his good. It will be according to the strictest propriety to lay the case again before the sacred emperor.' A third petition was presented, and he obtained leave to stay at home.

About the beginning of the 2d year of Yungching, (A. D. 1724,) a fire broke out in Peking, near the house of her father-in-law, which destroyed several tens of buildings. The domestics were much

alarmed, and seized whatever they could lay hold of, in order to save it; but Miss Choo refused to go, saying, 'If death is to be my lot, I am content: can no one imitate the ladies of the Ke family?' So saying, she went in, fastened the door, and sat quietly to await the event. Her mother-in-law Heäng broke open the door, took her up, and carried her out, upon which the fire immediately ceased, and neither of them were burned. During the summer of that year her uncle Sekeäng, a district magistrate, died, and her father, when he heard of it, was grieved beyond measure, and had a paroxysm of vomiting blood. When Choo heard of his distress, she returned home from her father-in-law's, and waited upon him with the most unwearied attention. Every evening she inquired after his health, and would often watch and weep till the morning's dawn. This anxiety threw her into a shivering ague, but she would tell no one; till at last her grandfather, learning that she was sick, sent for a physician. She refused, however, to see him, remarking, 'How can I, a maiden lady, allow a physician to examine my pulse?' Her father wished to compel her, but she was obstinate, declaring that she had no ailment. Her two brothers, both of whom were men of rank, besought her with tears; but she smilingly replied, 'Do you think that I am afraid to die? It is better to die, than to have a doctor come and take hold of my hand, and live.' When near her end, she said to her brother, 'When I am dead, my sorrows will be over; but if I knew that my father and the parents of my betrothed husband would not grieve because of my death, then I would close my eyes in peace.' She also added, 'During my life you know that I have never worn an inch of jewelry, or a yard of gay cloth, and I wish that none of them may be put upon my corpse.' She soon after expired, in the 34th year of her age, and the 2d year of Yungching's reign.

2. The virtuous lady Chun Paouneäng was the daughter of Chun Tszeying, an inferior magistrate in Haeyang, a district in the province Kwangtung. When young she was remarkable for her ready perception. If at any time her brother was reading a book at her side, she immediately and fully understood its meaning; she could repeat the Heaou King and the Domestic Rules, and in this respect she was like the illustrious women of antiquity. She brought the water and pounded the rice instead of her mother. Although the family was poor and obliged to labor hard, yet they had all the gentility and affability of a family of wealth. At the age of twelve years she was affianced to Wang Szechuen of the same town, whose father was a literary officer of low rank. Five years after the engagement, the father of Wang was compelled to resign his office, and retire to a humble cottage. As soon as Chun heard of his misfortune, she took off all her ornaments, dressed herself in coarse apparel, and until the next year denied herself all delicacies. The villagers highly commended her filial duty and exemplary conduct, lauding her virtue, and extolling her knowledge of propriety.

It was long after this, when the news of the sudden death of Wang reached her. She was weaving at the time, and the shuttle

dropped from her hand, and she reeling fell to the ground, where she sat crying and sobbing in great anguish. After she had recovered her spirits, she asked permission of her parents to go and perform the funeral rites for her husband, but they refused. She sighing, replied, 'My husband was as heaven to me; I have now lost him, and there cannot be another, even as there cannot be two heavens. But I am one of the chief mourners, and must go to his house for three years, to fulfill all the rites prescribed to the survivors. Now my parents will not permit me to go, and I shall die because my grief is detained in my heart.' Her mother Lew endeavored to cheer and soothe her. She weeping answered, 'Your daughter does not forget her parents; but do I seem to be unfilial? I have, as it were, a pleasure in being disrespectful; for I see other widows who are called faithful and virtuous act thus; and by neglecting the usual rites, shall I not disgrace my parents, and will not their omission be a greater lack than the want of filial duty?' Her aunt How, who was an unmarried widow, began to show her how she could observe the rites at home; how she could stay and comfort the hearts of her parents, and, at the same time, perform all that was required of virtuous widows. She replied, 'My dear aunt, although you have been afflicted, and have observed all the rites, yet you have a fatherless child in your arms, who will perpetuate your tablet. I, alas, have none; our cases are different, and each must pursue her own course.' She accordingly ceased eating and drinking, and for three days neither water nor gruel entered her mouth. She took out of her trunks all the articles she had made, her jewels and other precious things, and committed them all to the flames. Her books and papers and writing apparatus she gave to her brother, entreating him to study them diligently, at the same time weeping bitterly. Perceiving that her parents watched her very narrowly, apprehensive lest she should commit suicide, she dissembled her countenance, and the cheerful trill of her shuttle was heard, as if she had no grief. Her uncle Lew Seängfoo came to see her, with the design of consoling her with kind words, and succeeded so far that she answered him cheerfully and with vivacity, passing the social cup and making merry, which conduct led her parents to believe that she had in a good measure forgotten her sorrows. But one day, on the approach of a thunder storm, the whole family hastened out to bring in some clothes that were drying in the sun, and on their return, which was in great haste, they saw Chun suspended by the neck from a high loft. They immediately cried out, but there was no answer, and, getting up to secure her, they discovered that she was dead. Although there was a heavy rain, her garments were not wet; and, on the next day, it was remarked that her countenance had not changed. In her desk were found a few farewell verses, among which was the following;

To worship your tablet was the wish of your handmaid,
But my parents opposed my earnest desire;
Now my hasty steps will pursue in your track;
I shall follow in the road my lord has gone.

This incident happened in the 40th year of Kanghe, (1702) when she was eighteen years of age.

3. In the district of Changpoo in Fuhkeën, lived the lady Lin Fung-neäng. When young, she was remarkably intelligent, and at a tender age she attended the school of madame Le, where she learned the Neu Keae or Female Precepts, and became acquainted with the rules of society. As she grew older, she delighted in literary pursuits, and was so incessantly at her studies, that her father began to reprove her. 'If you wish to become an accomplished woman,' says he, 'as well as a scholar, and fit to be a wife, you must understand weaving and sewing, in order that you may earn a competent livelihood.' She consequently attended to needle work, and soon became expert in its various branches, excelling all her companions. Her disposition was filial and obedient, she was not loquacious, nor did one ever see a scowl upon her countenance. Her feet passed not over the threshold of the inner door, and her numerous brothers, from one year's end to another, hardly saw her face; such was her retirement and the peaceableness of her character.

Soon after she took the garb of a woman, she was betrothed to Woo Hō of the neighboring town of Yunsau. This young man, whose two elder brothers had both died young soon after each other, had already attained the first literary rank. Soon after their engagement, Woo was taken sick; and when Lin heard of his illness, she was much distressed, and feigned many pretexts for not taking her regular meals. In the night she burned incense, and besought heaven that a part of her own allotment of years might be substracted, for the purpose of adding them to her lover's life; but in vain, for some time after he died. She was quite inconsolable on learning of his death, and requested permission of her parents to go and perform his funeral rites. Her father told her that she had never seen the parents of her husband, which would partly prevent her from fulfilling all the rites; and moreover his house was more than a hundred miles distant. On hearing this refusal, her grief was extreme; and the following night she attempted to hang herself, but her mother hearing a noise broke open the door, and rescued her, though a good while elapsed before she recovered. Her parents, henceforward, endeavored to soothe her by every art in their power, promising her that they would never request her to marry another; and she herself gradually cheered up, concluding to wait until an heir to Woo could be adopted. She dressed in coarse apparel, ate common food, and denied herself the use of all ornaments; and, whenever any of her female relations were amusing themselves by rambling or diversions, she would have nothing to do with any of their pastimes. When in the presence of her parents, she dissembled her countenance, and spoke pleasantly to make them believe that she was contented; but every morning and evening, or whenever alone, she thought of the death of Woo, crying and sobbing so bitterly that her pillow was wet through with her tears; yet she dared not disclose this grief to her father and mother. Her thoughts were continually dwelling upon the perpetua-

tion of Woo's family by the adoption of a child, when she intended to go to the house of her father-in-law, and bring it up; but his two brothers being already dead, and a half-brother that was still living being very young, and nothing having been said to her about the subject for a long time, she concluded that the parents of Woo did not mean to adopt any heir for their son.

She therefore determined to fulfill the vows of chastity by terminating her life. She gave a few farewell words to her companions, saying, 'My fate in life has been very unfortunate, more so than ordinary; that of all my sisters has been, in comparison with mine, prosperous; but I could not bear to leave you abruptly. Now there is nothing upon which I can fasten a hope; the parents of Woo do not wish to keep up his succession, and I hope no relief but in death.' They were all very much alarmed at these words, and hardly knew whether to believe them or not. She added, 'Perhaps you may have seen the well, which there is in the inner part of the house; there I can very soon end my life.' They all, with intreating cries, besought her to abandon this design, but she was immoveable, notwithstanding all their lamentations and tears. The next day, her father was informed of her determination by his wife, when he replied; 'I have already invited a go-between to arrange a marriage for her, and the business is nearly settled.' Miss Lin heard this without making any reply, and immediately returned to her apartment, where she collected the marriage presents of clothes, ornaments, and other articles she had received from the family of Woo, and threw them all into the well, and immediately followed herself. When the body was taken out, her countenance appeared to be smiling; and in her girdle was found a paper, on which was written, 'Let my corpse be carried home to the house of Woo.' She was accordingly buried in the same tomb with her betrothed husband in the year 1771; being only twenty years of age at her death.

Note. The three short notices which we have given above are taken from the works of Luhchow of Fuhkeên, and, together with several others, are narrated by him for the purpose of showing the power of principle in educated females. He makes a few observations at the end of each narrative, the general purport of which is, to show the benefit of educating females, and that, when educated, they may be expected to be more virtuous and faithful than if allowed to remain in ignorance. Luhchow was a close observer of men and things, and some of his remarks would do credit to any writer. Yet some of the sentiments do him little credit, and show an utter ignorance of the human *mind*: women led, by a combination of superstitious veneration and *proud* humility, into gross absurdities,—and driven, whether by these tempers of the mind, or by their sad prospects of unmarried widowhood for life, to commit suicide, should be displayed as heacons, not as examples. These stories, however, may not be entirely devoid of interest to our readers, inasmuch as they give us a little insight into the domestic life of the Chinese, and also delineate the most prominent traits of the character of a chaste and faithful spouse, according to the requisitions of their ancient sages.

ART. IV. *Remarks on the Chinese theatre; with a translation of a farce, entitled 'the Mender of cracked China-ware.'*

THE lighter literature of the Chinese has, until within a few years past, received as little attention from European students of the language and customs of this country, as from the more grave Chinese literati themselves; and, by those who are strangers to the country, it might from this have been inferred, that the drama and romance in China do not occupy any conspicuous place in the esteem of the people. But of late years, several specimens, both of the drama and romance, have been added to the solitary examples that we previously possessed. These examples were, the Orphan of Chaou, a tragedy translated by Père Prémare, in 1731; and the Pleasing History, an esteemed work of fiction, published, in part from a Portuguese, and in part from an English, translation, in 1761. From several romances and tales, translated, within the last twenty years, by Remusat, Davis, Julien, and others, we are now enabled to form a tolerably correct judgment of the general character of Chinese romance-writers. As examples too of the histrionic art, we have (besides a new translation of the Orphan of Chaou), the Heir in Old Age, a comedy, translated by Mr. Davis; the Sorrows of Han, a tragedy, by the same translator; and the Circle of Chalk, translated into French by M. Stanislas Julien. For remarks upon these translations, and on the general character and peculiarities of the Chinese stage, we must refer our readers to the sixteenth chapter of Mr. Davis's work—'The Chinese,'—reserving to another occasion the criticisms which we have to make upon some portions of those remarks. Our present purpose is simply to introduce to notice a translation of a different nature from those above mentioned, with which we have been kindly favored by a Correspondent.

It must be premised, that the Chinese have no theatres, and a company of players, or corps dramatique, consisting usually of from twenty to forty individuals, having been engaged to perform in any neighborhood, a covered stage is erected of bamboos and mats—except in those places where permanent stages exist. On the evening preceding the day of representation, the dresses of the actors are removed from the boat or house which is the ordinary abode of the company, to the place where the play is to be performed. The principal piece, usually an historical tragedy, opens about the middle of the day, and continues during two or three hours; but on some occasions, it commences sooner, and, a long piece having been selected, the whole performance continues for five or six hours. The tragedy or comedy ended, tumbling and various feats of agility succeed. These are then followed by a short piece, wherein, in most cases, the dramatis personæ do not exceed two or three. Of these pieces, which are usually of a farcical (though not uncommonly of an indecent)

character, and which, while conveying perhaps little of interest or amusement to the mere reader, yet display frequently good action and much comic gesture in stage exhibitions, no specimen, so far as we are aware, has yet been given to the European public. On this account, we think, that the subjoined translation will not be without interest, notwithstanding the disadvantage it labors under, from the absence of all the droll gesticulations, the impromptu allusions to passing occurrences, and the often powerful pantomimic action, which are its usual accompaniments. The dresses, which, in the more regular dramatic performances, are rich and gaudy, but no way resembling those that we every day see in use, are, in these pieces, different from the dresses of the present time only in occasional additions intended to aid the drollery of a comic actor. One great advantage, it should be added, that these pieces have to European ears, is, the absence of the deafening crash of the gong and the excruciating sounds of some of the other instruments peculiar to the Chinese. The music, in which good time is always most carefully preserved, is not, when divested of these ear-breaking accompaniments, devoid of merits of a more intrinsic character. With these brief remarks we present the piece to the perusal of our readers.

THE MENDER OF CRACKED CHINA-WARE.

Dramatis Personæ.

New Chow,.....A wandering tinker.

Wang neäng,.....A young girl.

Scene—a Street.

NEW CHOW enters,—*across his shoulder is a bamboo, to each end of which are suspended boxes containing the various tools and implements of his trade, and a small stool. He is dressed meanly, his face and head are painted and decorated in a fantastic manner.*

(*Sings*) Seeking a livelihood by the work of my hands,
Daily do I traverse the streets of the city.

(*Speaks*) Well, here I am, a mender of broken jars,
An unfortunate victim of ever changing plans.
'To repair old fractured jars,
Is my sole occupation and support.
"Tis even so. I have no other employment.

(*Takes his boxes from his shoulder, places them on the ground, sits beside them, and, drawing out his fan, continues speaking—*)

A disconsolate old man—I am a slave to inconveniences.
For several days past, I have been unable to go abroad,
But, observing this morning a clear sky and fine air,
I was induced to recommence my street-wanderings.

(*Sings*) At dawn I left my home,
But as yet have had no job.
Hither and yon, and on all sides,
From the east gate to the west,

From the south gate to the north,
 And all over within the walls,
 Have I been, but no one has called
 For the mender of cracked jars. Unfortunate man!
 But this being my first visit to the city of Nanking,
 Some extra exertion is necessary:
 Time is lost, sitting idle here, and so to roam again I go.
(Shoulders his boxes and stool, and walks about, crying)—
 Plates mended—bowls mended—
 Jars and pots neatly repair'd—

Lady Wang (heard within.) Did I not hear the cry of the mender of cracked jars?

I'll open the door and look.—*(She enters looking around.)*
 Yes, there comes the repairer of jars.

New Chow Pray have you a jar to mend?
 I have long been seeking a job.
 Did you not call?

Lady W. What is your charge for a large jar—
 And how much for a small one?

New Chow For large jars, one mace five;

Lady W. And for small ones?

New Chow Fifty pair of cash.

Lady W. To one mace five, and fifty pair of cash,
 Add nine candareens—and a new jar may be had.

New Chow What then will you give?

Lady W. I will give one candareen for either size.

New Chow Well, lady, how many cash can I get for this candareen?

Lady W. Why, if the price is high, you will get eight cash.

New Chow And if low—

Lady W. You will get but seven cash and a half.

New Chow Oh, you wicked tantalizing thing!

(Sings) Since leaving home this morning,

I have met but with a trifler,

Who in the shape of an old wife,

Tortures and gives me no job,

I'll shoulder again my boxes, and continue my walk,

And never again will I return to the house of Wang.

(He moves off slowly.)

Lady W. Jar-mender, return, quickly return; with a loud voice, I entreat you; for I have something on which I wish to consult with you.

New Chow What is it on which you wish to consult me?

Lady W. I will give you a hundred cash, to mend a large jar.

New Chow And for mending a small one?

Lady W. And for mending a small one, thirty pair of cash.

New Chow One hundred, and thirty pair,—truly, lady, this is worth consulting about.

Lady Wang, where shall I mend them?

Lady W. Follow me. *(They move towards the door of the house.)*

(Sings) Before walks the lady Wang.

New Chow And behind comes the poo-kang (or jar-mender).

Lady W. Here then is the place.

New Chow Lady Wang, permit me to pay my respects.

(Bows repeatedly in a very ridiculous manner.)

We can exchange civilities,

I congratulate you—may you prosper—before and behind.

Lady W. Here is the jar; now go to work and mend it.

(Takes the jar in his hand, and tosses it about examining it.)

New Chow This jar has certainly a very appalling fracture.

Lady W. Therefore it requires the more care in mending.

New Chow That is self evident.

Lady W. Now, lady Wang will retire again to her dressing room,

And, after closing the doors, will resume her toilet,

Her appearance she will beautify,

On the left, her hair she will comb into a dragon's head tuft,

On the right, she will arrange it tastefully with flowers,

Her lips she will color with blood red vermillion,

And a gem of *fei tsuy*, will she place in the dragon's head tuft.

Then, having completed her toilet, she will return to the door side,

And sit down to look at the jar-mender. (Exit.)

New Chow sits down, straps the jar on his knee, and arranges his tools before him, and, as he drills holes for the nails, sings,—

Every hole drilled requires a pin,

And every two holes drilled require pins a pair,

As I raise my head and look around,

(At this moment lady Wang reënters beautifully dressed, and sits down by the door.)

There sits, I see, a delicate young lady;

Before she had the appearance of an old wife,

Now she is transformed into a handsome young girl;

On the left, her hair is comb'd into a dragon's head tuft;

On the right it is adorn'd tastefully with flowers.

Her lips are like plums, her mouth is all smiles,

Her eyes are as brilliant as the phoenix's; and

She stands on golden lilies, but two inches long.

I look again, another look,—down drops the jar.

(The jar at this moment falls, and is broken to pieces.)

(Speaks) Ae-ya! Here then is a dreadful smash;

Lady W. You have but to replace it with another, and do it quickly.

New Chow For one that was broken, a good one must be given.

Had two been broken, then were a pair to be supplied;

An old one being smashed, a new one must replace it.

Lady W. You have destroyed the jar, and return me nothing but words. —

Give me a new one, then you may return home,—not before.

New Chow Here on my knees upon the hard ground, I beg lady Wang, while she sits above, to listen to a few words. Let me receive pardon for the accident her beauty has occasioned, and I will at once make her my wife.

Lady W. Impudent old man ! How presume to think That I ever can become your wife !

New Chow Yes, it is true, I am somewhat older than lady Wang, Yet would I make her my wife.

Lady W. No matter then for the accident, but leave me now at once.

New Chow Since you have forgiven me, I again shoulder my boxes, And I will go elsewhere, in search of a wife.

And here, before high heaven, I swear never again to come near the house of Wang.

You a great lady ! You are but a vile ragged girl !

And you will yet be glad to take up with a much worse companion.

(*Going away, he suddenly throws off his upper dress, and appears as a handsome young man.*)

Lady W. Henceforth, give up your wandering profession, And marrying me, quit the trade of a jar-mender.

With the lady Wang pass happily the remainder of your life.

(*They embrace, and exeunt.*)

ART. V. *Remarks on the cantus* and the inflections used by the Chinese in speaking.* By a Correspondent.

[The subject here canvassed has long engaged our attention; and some thoughts upon it were written out before our Correspondent's paper came to hand. We are not sure that his views, on every point, are quite correct; we hope, however, that both he and others will favor us with further observations respecting the *tones and inflections*. On such a subject it is desirable to obtain the views of different persons: our own shall be submitted to our readers in an early number of our next volume.]

If the string of a monochord be capable of intension and remission by means of a peg, we might so adjust it, that, when struck, its sound would correspond with the pitch or tone of a Chinaman's voice, when he pronounces a word with the *shang ping*. If we then slackened the string, till it vibrated about a fifth below, we should have the *heä ping*. In both these cases, the voice does not vary in pitch, but is sustained for a moment with a smooth and easy effort. A gentleman, who used the term boy for his servant, would call out 'boy' in the *shang ping*, when he wanted him in the day time; but if he suspected

* Cantus, sounds when susceptible of musical notation, as, cantus tibiarum.

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thieves in the house at midnight, and wished to awaken him without disturbing them, he would call 'boy' in the *heä ping*. The two ping shing are the most easily appreciated, and are generally well-marked by the common people, even when the shang shing and lieä shing are partially neglected. The shang ping is the first that is recognised by a European, especially when he attends to a conversation that is maintained with earnestness. It is then the peculiar recitative or singing of the Chinese is most audible, and falls upon our ear at first as something strangely affected and unnatural.

As they are prompted by nature and taught by precept to pay a great regard to the safety of their persons, in their quarrels they substitute a loud noise for hard blows, and seem to imagine, that victory will declare for him who can pour the fiercest peal of sounds into the ear of his adversary. This shing on such occasions is of course greatly in request, since it enables the speaker to 'wind' such a well-sustained blast into the meatus auditorius, or porch whereat sounds usually enter, that a volley of monosyllables, uttered before, must have tenfold the effect they would have had, if their rear had not been covered with such a reinforcement. The Chinese are fond of monopolies, at least their government loves to patronise such things; but the males have not appropriated the entire right of thundering with words, for the fair dames are sometimes so forgetful of the decorum imposed on them by the sages, that they come forth and wrangle in the open air, when the ping shing stoutly performs his office, flies on the wings of the wind across the well-tilled valley, and would, were echo at hand, produce an effect as novel as it is engaging. I say engaging, for the voice of the female is generally sonorous, and the enunciation clear and distinct, especially when feeling stimulates exertion, so that the foreigner who desires to be acquainted with the phenomena of Chinese accent and vocal inflection may then find some of the best examples for improvement. Those who prefer a more peaceable mode of habituating the ear to the *differences* of tone and effort may find opportunities in listening to the venders of drugs, in the street, who not only mark them with great emphasis, but to a ready utterance sometimes join such a liveliness and flexibility of dramatic action, that one is apt to think them fitted for better purposes than to tell high-sounding fibs among a circle of unlettered men who come to listen and to laugh.

In the *shang shing* the voice might agree in its key with either of the foregoing tones, but with this essential difference, that it ascends about half a tone, while the syllable is uttered. This may be illustrated by a reference to the same monochord, if we suppose that the peg is turned gently while the shang is vibrating so as to alter its pitch about half a tone. Performers on the violin often slide the finger from one note to another for the sake of embellishment, which, in ascending, bears a resemblance to the shing we are describing. But there is a difference that cannot be imitated exactly even by that instrument, which is of all others most under the control of the artist, owing to the peculiar nature of the vocal organs. Still we may get an

approximation to it by drawing the bow with an accelerated velocity across the string at the same time the finger is sliding towards the hemitone above. In uttering the *shang shing* there is a waxing intensity of effort in the organs of speech, which a Chinaman compares to act of throwing the sound towards the top of the room. I have heard young people in colloquial intercourse with each other use this *shing* in saying 'no,' when they wished to render the negation peculiarly serious and emphatic.

The *keu shing* is exactly the inverse of the *shang shing*, for the voice descends, the effort is smoothly diminished, and the pitch seems to be taken somewhere between the *heä ping* and the *shang ping*. A fond parent soothes the grief of a child with an inflection not far from the *keu shing*, and says 'never mind.' The voice dwells upon the word 'mind,' but the tone lowers, and the effort of articulation is remitted.

In the fourth or *jüh shing*, the syllable ends with a mute consonant, and is generally pronounced with a sudden jerk of the voice. One impatient to know the contents of a parcel, would say to his friend, who was delaying his hopes by endeavoring to unloose the string, 'cut it.' The abrupt but emphatic accentuation of 'cut' would be some representation of the *jüh shing*.

When we hear a word pronounced that belongs to any of the dialects spoken in the Indian Archipelago, we perceive something tuneable in the sound, which will often spontaneously chime afterwards in our ear and enable us to remember it oftentimes without effort. The same observation applies in some degree to the Japanese, though we cannot always imitate the precise sound without a little practice. But in Chinese the case is very different, for the single syllable in which most words are enunciated has scarcely entered the ear, before all traces of its echo are lost upon the memory. In the Indian languages, the combination of harmonious sounds assists our recollection of each particular as well as the whole, but the individual sound in the Chinese, wholly unsupported by any such music or symphony, is like separate and unconnected facts, which are no sooner heard than they are forgotten; whereas, if they had been associated with others, they would have been recollected without any straining of the will or the attention. As a remedy for this inconvenience, the *shings* or notes of emphasis and modulation have been introduced, not in virtue of any distinct and specific device, contrived on purpose to avoid ambiguity, but from a wish to call the mind to the flying vocables, by dwelling upon or marking them in some measure with a different intonation, flection, or effort of the voice. The little dwarfish words, then, that compose a Chinese sentence, have obtained a characteristic embroidery, which enables the well-practiced ear to distinguish one from its fellows by the livery that it is made to wear. All this however is lost upon a foreigner, who, though he can detect something very singular in the pronunciation of a Chinaman, cannot easily arrive at a practical conviction that it has any thing to do with the sense. And the difficulty we find when first come hither, is never lightened by any

explanation of the precise nature of these inflections, and each student is obliged to learn them by and for himself, as if he had been the first in the field of discovery. Some endeavor to express them in musical notes; others seek to imitate them upon the piano forte; and the complaisance of a Chinese teacher will sometimes lead him to say amen to the presumed success of such experiments; but there is a fallacy in such methods; for, though we might represent the different pitches of the high and low sounds upon a musical instrument, the characteristics of the shang shing and keu shing are not susceptible of any such musical expression. In most of the harmonic treatises which the Greeks have left us, a bisection is made between the movement of the voice in speaking and in singing. In singing, say they, the voice is *diastematic*, and steps from interval to interval, and dwells with unvarying altitude for a certain period upon each of them. But in speaking the motion is continuous, συνεχής, and slides up and down without resting a moment upon any pitch. If, with these definitions in our minds, we listen to the Chinese in his way of speaking, we shall perceive a mixture of both singing and speaking. In the ping shing the voice does not alter its pitch, and hence we have what approximates to singing, though the short time generally employed in its enunciation modifies in some measure the drawling effect that it would otherwise have upon the ear of the listener. In enouncing the shang shing and keu shing the voice ascends in the former, and descends in the latter, continuously, or in a sliding manner, but in a diastematic or musical way. To represent the effect by two slurred notes shows a misconception, and diverts us from the attainment of a correct idea of the subject by sending us in quest of a shadow. The phrase *relative cadence*, introduced by some, is without example in musical works, and cannot with any propriety be applied to a note when taken by itself, though we can refer to its position in the tablature by speaking of its height or putch. In music the term cadence applies to the manner in which the harmony descends to the tonic or key note; in elocution it is expressive of that gradual fall of the voice which prepares us for resting upon the last and final word of a period.

The man unused to eastern dialects, who may never hear a Chinese speak to exemplify the nature and importance of these inflections, is not a stranger to efforts produced by appropriate turns of the voice. The greatest ornament in delivery depends upon it, and the merriment excited by a story, owes more to the tones of the narrator, than to the comic wit it contains.

In the dramatic art, the most graceful attitudes and the most elegant and pithy sentences would fail of pleasing, were they not accompanied by the very tones which every son and daughter of humanity insensibly adopts, when his feelings are set at work by the restless pressure of reality.

Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callenus et aure.

Horace's letter to the Pisos.

We have referred to the distinction between speaking and singing, insisted upon in the Greek works on music, and will conclude these remarks by a passage from Martianus Capella in Latin, upon the same subject.

Omnis vox in duo genera dividitur : continuum atque divisum. Continuum est velut jube colloquium : divisum, quod in modulatione servamus. Est et medium, quod in utroque permixtum, ac neque alterius continuum modum servat, nec alterius frequenti divisione præceditur, ut pronunciandi modo carmina cuncta recitantur.

Mart. Capel. Meibom. Edit. 182.

The recital of verses, he tells us, partook both of singing and speaking; it therefore bore some analogy to the pronunciation of the Chinese, at least in the fifth century when Capella lived. I am afraid, if this be the case, that the genuine method of reading Virgil's Georgics would in our ear have robbed them of all their charms. If the testimony is true, we have a remarkable coincidence between the ancient practices of the east and west, where we were least prepared to expect it. The foregoing is a rough draught of the subject, but the principles are, I think, sound, and will make way for illustrations of its importance, its analogies, and its connection with the character of the Chinese.

ART. VI. *Notices of Formosa, gleaned from the works of François Valentyn.* Published at Amsterdam, 1726. From a Correspondent.

VALENTYN, a most voluminous author, collected the materials for his ponderous tomes from the papers of the Dutch East India Company. For the most part, his compilations are dull and heavy. He wrote without connection, and is often very deficient in describing important subjects, whilst he expatiates upon mere trifles. It is, therefore, only scanty gleanings which we here collect: in the selection of them, however, we have endeavored to avoid, as much as possible, the repetition of what has already been said upon the subject, in any former articles. We still remain ignorant of the east coast of the island. Though it was visited by some of the early Dutch navigators, yet at present it seems to be beyond the reach of observation, and not even the enterprizing Chinese, though very near to the spot, venture into that *terra incognita*. The Lewchewans have described the aborigines as savages, whilst our author assures us, that they are a very good hearted, lazy, kind of people, and neither as treacherous nor as blood-thirsty as the Malays. It may be that they are descendants of the Japanese, who, during the 15th and 16th centuries, very frequently visited Formosa, and established flourishing settlements there! That they are of Japanese origin, however, is a mere supposition,

The United Provinces, whilst engaged in war with the Spaniards in order to obtain their liberty from grievous tyranny, attacked the Portuguese, then Spanish subjects, with great success in India. The East India Company, anxious to participate in the Chinese trade and to drive their competitors from Macao, sent two ships in 1603 to that place, which destroyed a Portuguese galleon. But though the Chinese were greatly surprised at their valor, they would not permit them to trade. In the following year an attempt was made to send a Dutchman, with the Siamese embassy, in order to open communication with the court of China. Admiral Warwyk sailed at the same time with his small squadron in search of Macao, but, being overtaken by a storm, he was obliged to steer for the Pescadores, at that time but little known. The Ming dynasty was then on the throne, and the same course of policy, as at present, was observed towards foreigners. Having addressed a letter to the authorities of Fuhkeën, with the hope of obtaining some commercial privileges, he was told, that if he would pay 30,000 dollars to the governor he might obtain a hearing. When this proposal was rejected, an admiral with fifty war-junks surrounded the Dutch fleet, and though the commander was by no means disturbed by their appearance, he could not carry on his negotiations or trade, and was obliged to return to India. The junk, in which the Dutch agent intended to embark, was wrecked; and a renewed attempt of Matclief in 1607 proved equally fruitless. His fleet anchored at Lantao, but being unable to obtain any provisions, he returned, abandoning the enterprize.

The next expedition, sent out under admiral Keizerroon for capturing Macao, entirely miscarried, and he was therefore obliged to sail for the Pescadores. Having built a fort upon the largest of that group, and dispatched several vessels of his numerous fleet to the continent of China, he resolved to force the Chinese into trade. Many cruelties were thus committed, and several villages on the coast ravaged—to the disgrace of the Christian name. Having taken considerable booty from a defenseless race, the admiral sent an envoy to Amoy. He was received by the authorities with great pageantry. But the officers having required from him to knock his head upon the ground, 'so that the bystanders might hear the cracking of his skull,' he refused compliance with the old custom. Though otherwise very politely treated, he could not effect his purpose, and was obliged to return to his superior.

The admiral now resolved to repair to Fuhchow. On his arrival there he was received by the governor with the greatest honors, but told, at the same time, that so long as he retained possession of the Pescadores, no trade would be permitted. To be secure, however, against the wrath of a commander who had a powerful squadron under his orders, the local authorities dispatched two junks, with one of his ships, to Batavia, in order to make there arrangements with the governor, and enter into better understanding. In the mean while Chinchew (Tseuenchow) was blockaded, to prevent junks from going to Manila, and to prevail upon the Chinese government to permit the

trade with the Dutch. From this moment the Chinese officers became friendly and trade was permitted. Another party sent to Amoy in order to negotiate was unsuccessful. Though the Chinese government had not yet formally taken possession of Formosa, their people to the number of 25,000 had settled there; and, as the coast of the islands was in a flourishing condition, the Dutch asked for permission to trade there. This and all their other proposals were willingly granted; and a formal treaty was accordingly made. But when the envoys wished to depart, they were retained on shore, and some fire-boats were, during the night, sent among the ships, of which one was burnt. No alternative now remained, but to leave the place and sail in quest of new adventures.

Two years had already elapsed, and though the trade with the natives was struggling for existence, still its managers promised themselves great ultimate gains. At that time a respectable Chinese merchant made them proposals to come over to Formosa, a request which was seconded by the Chinese government. A formal cession of this island having been made, the factory was removed from the Pescadores, and the Chinese themselves assisted in levelling the fort. The great object of the Dutch Company was to establish an entrepot for their Chinese and Japanese trade. Raw silk and other articles for the Firando market were to be collected at the time of the arrival of the ships destined for Japan; which, on their return from that country, would require to complete their cargoes with such Chinese merchandise as might answer the demands of Java and Europe. In this endeavor they fully succeeded, whilst their territorial possessions were confined to a small part of the coast, and their authority only extended over the Chinese colonists and the nearest villages of the aborigines.

Scarcely had they removed from the great Pānghoo (the chief of the Pescadores), when a letter arrived from one of the principal civil authorities of Amoy, wherein that officer expressed great joy that they had sought another station for their trade, and promised to interest himself in their behalf with the governor of the province. This document is the very transcript of diplomatic correspondence, which happens to take place, under similar circumstances, even to this very day; the Chinese have not changed a single article of their political creed.

A blundering engineer threw up a fort at the entrance of the harbor of Taewan, on a raised sand bank, which neither protected the shipping nor could stand the attack of an enemy. The first measure of the new government was to lay a duty upon sugar and rice, two staple articles, which even at that early time were exported to China in considerable quantities. The Chinese settlers paid this without murmuring; but the Japanese, the more powerful race of colonists, who seem to have carried on a most extensive and lucrative trade, refused to submit to the exactions. This gave rise to bitter animosities, carried on by both parties with great rancor; and as the matter had been brought before the court of Yédo, the whole Japanese commerce enjoyed by the Dutch was put in jeopardy.

During the first year of the Dutch administration, matters went on quietly; but with the decay of the ruling dynasty in China, piracy became very general on the coast, and greatly embarrassed the trade. Our author says, that the commander of these buccaneers had 1000 junks—a number certainly overrated—with which he swept all the seas, so that scarcely a junk could safely reach her destination.

In 1627, several junks came again from Japan, under a commodore who was determined upon obtaining justice from the Dutch. It does not appear what were their real grievances; but, at all events, large sums had been lost in the trade, part of which had been confiscated by the Dutch government. After much and bitter altercation, they returned to their country with sixteen natives of Formosa on board, who offered the island to his Japanese majesty as their fief. The Dutch acquainted with this proceeding, immediately dispatched a Mr. Nuits to Yédo, who by bribes and persuasion, prevailed upon the emperor to reject this advantageous offer. He became afterwards governor of the island, and was by no means tardy in taking ample revenge upon the Japanese colonists. Exasperated by repeated acts of aggression, these islanders resolved to make an example of the governor. When their junks were on the point of sailing, a strong party entered the government-house and took Nuits prisoner. Since the garrison was very small, and the surprise so sudden, the governor gladly compromised the matter, and his life being threatened, all their demands were granted by the council.* The Japanese assured the Dutch, that they would rather sacrifice their lives than give up the point in question. Having shown such decision, they were no longer molested, and henceforth abstained entirely from their unruly proceedings.

In the statement of trade, made by the same governor, we find the following remarks. 'The junks which come here from China bring little profit to our trade, and we are obliged to send several vessels annually to Amoy, where they trade by stealth, and get the goods from 7 to 8 per cent. cheaper than we can buy them here.' The principal exportations of the Company were raw silk, and silk piece goods; the former for the Japanese, the latter for the home market; whilst the imports consisted of European manufactures and Indian produce. The whole Chinese trade employed about one million of dollars, and gave generally one hundred per cent. profit. The expences of the settlement amounted to only about 214,000 guilders; the Company's servants received a small salary, and had to make their fortune by trade. After deducting all the charges, there remained annually a clear profit of 85,000 guilders to the Batavian government.

Comparatively small as these advantages were, they attracted, in 1626, the envy of the Spaniards, who founded a colony on the north coast, on the island Kelung. The Dutch, greatly offended at the proceedings of their enemies, took the fort about ten years afterwards, and established there, as well as at Tanshwy (an emporium on the west coast), factories of their own.

* Our Correspondents' narrative *seems* to differ, in some points, from that given in the first article of this number; this, doubtless, results from its brevity.

Whilst the Japanese retired from the island, the number of Chinese emigrants increased rapidly. The capitation tax amounted annually to 200,000 guilders, and all the districts around the Dutch factories were inhabited by this nation. Dissatisfied with the rule of strangers, they entered into a conspiracy, which was however early discovered. The Dutch marched immediately with 2000 Formosan Christians against the insurgents, and routed an army of 16,000 men. The slaughter was very great, for the Chinese had been very cruel towards the natives; but tranquillity was soon restored. How the Dutch possessions were subsequently lost, has been stated elsewhere; and it only remains to remark, that cowardice as well as treachery hastened the surrender of the Dutch fort in 1662.

The council of Batavia roused from its slumbers by being informed of the loss of this valuable possession, sent twelve ships to Fuhchow, to enter into a treaty with the governor for the recovery of Formosa. They took possession of a sea-port, and having received a reinforcement of sixteen other ships, most of them East-Indianmen, they attacked, in conjunction with the Mantchous, Amoy and Kinmun, of both of which they made themselves masters. Having proved victorious, the successor of the conqueror of Formosa offered them Kelung, Tanshwy, and a free-trade, if they would agree to become his allies. The Tartars moreover would not permit them to retain possession of the conquests, and the whole fleet sailed therefore for Taewan. There the commander spent his time in useless negotiations, and, having been deceived by the cunning Chinese, he returned to Batavia without having effected any thing. Whilst the Dutch were still permitted to trade at Fuhchow, they retained the settlement at Kelung until 1668, when it was found that it no longer answered their purpose, and therefore it was abandoned. With this the Dutch territorial possessions in the Chinese seas ended.

The religion of the natives being gross paganism, it was the policy of the Dutch to convert them to Christianity, in order to attach them to their new masters by the ties of a common creed. Their principal idols are their goddesses Teparkada and Tamagisangak, and a demon called Sarisano. To these they offer the heads of pigs and stags, and worship them with the most licentious ceremonies, resembling the bacchanalia of the Greeks. We are not informed, what measures were taken in order to instruct the natives in the doctrines of the gospel, nor are we acquainted with the particulars of their conversion; but it appears that the success was very rapid.

At that time Protestant missionaries were unknown, whilst the ministers in the pay of government proved often very zealous in advancing the cause of Christ among the heathen. In the number of these, Candidius, who was sent there in 1627, held the first rank. He employed the greater part of his time in learning the language of the natives, and, having once obtained a thorough knowledge of it, he proclaimed the love of a dying Savior towards a fallen world. For many years did he pursue this course, and the Lord graciously owned his servant: seven hundred natives confessed Christianity, and new

laborers were called from Batavia to enter into this wide sphere of usefulness. The Dutch ministers of those early times possessed all the zeal and intrepidity of those who had suffered for the sake of the gospel, and narrowly escaped the ruthless tyranny of Rome, to announce the glad tidings of salvation to this distant nation. His successor Junius translated the Heidelberg catechism into the native language, and also published part of the gospels. Most of the villages around Fort Zelandia became Christian, and in each of them were school-masters placed to instruct both old and young in the leading doctrines of the Scriptures. Gavius, a celebrated minister at Batavia, hearing of this, was determined to give up his situation in order to benefit the pagans. Having, after many remonstrances, finally obtained permission, he labored with five other ministers very zealously among the natives. The number of converts greatly increasing, their operations were subsequently more and more extended, and proposals were made to send a greater number of teachers. To these the Company willingly agreed, when Koksing unfortunately captured Fort Zelandia, and exercised the utmost cruelty against the ministers. During the siege he sent Hambroeck, one of the preachers, into the citadel, charging him to persuade his countrymen to surrender. This was a true patriot, who, instead of exhorting the commandant to capitulate, used all means in his power to strengthen his courage and led him to hold out to the last. Though the Dutch insisted upon his remaining in the fortress, he refused to listen to their advice, because he had given his word to return to the camp of the enemy. When he was brought back to Koksing he declared undauntedly, that his countrymen were ready to shed their blood in the defense of the place. Exasperated at this answer, Koksing availed himself of the general rising of the natives against the Chinese, to implicate the captive ministers as being the authors of this insurrection, though they were prisoners in the camp. Winsem, Ampsingius, Campius, and Hambroeck, were therefore publicly beheaded, and another minister, Leonardis, kept prisoner for life. Thus ended the propagation of Christianity in that island. Whether there are still traces to be found of the previous propagation of the gospel, it is difficult to say. Thirty-two ministers labored faithfully to sow the seeds of the word of God there, and paganism has again triumphed and maintained an undisputed sway.

Our author gives us very little topographical information about this island, and his map is very defective. He tells us, that the natives live in miserable cottages, and each village has its temple. The people themselves are of the same race as the inhabitants of Luçonia, but are possessed of better moral qualities. The women do all the work, whilst the men are amusing themselves with hunting stags. A husband lives not with his wife, until she has reached her 37th year, and it is a disgrace that she should bring forth a child before that time. Every village is under a chief, but there are no rájás who rule over a number of settlements. Those single districts are often engaged in bloody feuds. Aged people are highly esteemed, and exercise a

sovereign sway over the youth. Those who have proved themselves brave in battle, obtain the highest rank among their countrymen, and occupy, at public festivals, the first place. The natives do not bury their dead, but fry the corpse at a fire, and, having wrapped it up in cloth, preserve it under a shed hung about with curtains. Their laws are very lax, and crimes may be bought off by heavy fees.

Such are the desultory notices which we have been able to collect from the voluminous writings of this author. Though very unsatisfactory, on many points, we nevertheless are led to present them to the public with the view to show the condition of this early settlement.

ART. VII. *Communication from the hong merchants to the creditors of the Hingtae hong, dated April 4th, 1838; with an edict from the governor of Canton to the senior hong merchants, dated April 11th, 1838.*

No. 1.

THE foreign debts of the Hingtae hong we before resolved to pay in nine years by instalments, but to this arrangement you, gentlemen, have not yet assented. Yet the period of nine years seems to us even too short, and we are not without fear, that we shall be unable to repay the whole in the time stipulated. We call to mind that, of public claims upon us, the amount from year to year is not less than 300,000 taels, consisting in tribute, charges for the military expenses of the new territory (in Tartary), subsidies for repairs of forts, and purchases of ginseng. We have also to pay up the public claims on Fatqua's hong, amounting to more than 300,000 taels, and those on the Hingtae hong to the amount of 100,000 taels and upwards. Moreover, each hong has foreign debts of its own to discharge. Thus, in every direction, we have payments to make. And besides all this, Kingqua's hong is now in arrear of the public claims on it to the extent of 300,000 taels, while the foreign claims against it exceed a million. This hong, although (we are thankful to observe,) it is your wish to keep it from bankruptcy, yet will not, we are disposed to think, be able to sustain these payments, and it will be requisite for us to make other arrangements therefor.

Of the profit, gleaned by us in the course of a year or two, though it yield, after payment of the various public claims, a small remainder, yet something is absolutely requisite for hire of labor, repairs, salaries, and other expenses of our establishments, and, with your perfect understanding of matters, and good sense, you must perceive, gentlemen, on a careful consideration of the subject, that if the time stipulated for payment of Hingtae's debts be too brief, it will be, in truth, beyond our power to adhere to it. Should we be able to pay the debts of another, then our own debts must remain unpaid, and we

must all, in consequence, successively fail. With your known intelligence it would be difficult herein to deceive you.

Even for the duties that are in arrear, and which are by no means on the same footing with private debts, we have been compelled to solicit the imperial favor to extend the limited period of payment to three years, and suffer us to pay them by instalments. How much rather then should the individual debts which we are discharging for others be so dealt with! We still entreat you, gentlemen, to assent to the period of nine years, that we may put forth our energies to sustain the payment; and to discharge the claim within the allotted period. Thus all may remain at ease, and we enjoy your highly prized friendship. For this purpose we write, and with compliments remain, &c. (*Signed*) Howqua, Mowqua, Ponkequa, Kingqua, Gowqua, Mingqua, Saoqua, Punhoyqua, Samqua, Kwanqua, Takqua.

No. 2.

TANG, governor of Kwangtung and Kwangse, &c., to the senior hong merchants, for their full information.

On the 8th of April I received from Dent and others, [creditors of Hingtae,] an address, as subjoined,—and also like addresses from Jardine and Turner. [Here follow the three addresses, in full.]

These coming before me, the governor, I have fully investigated the subject. Yen Kechang and his associates, merchants of the Hingtae hong, having managed their affairs badly, and fallen in debt to the foreign merchants; these, seeing their difficult position and urgent necessities, and the impossibility of their at once paying off their old debts, conceived the idea of taking advantage of these circumstances to scrape and peel them, and gave them goods at an enhanced price, compelling them to receive the same. In this way, after the accumulation of months and years, the debts reached the large amount of two millions of money. It is thus certain, that these merchants brought on their trouble themselves,—and also that the origin of the whole is to be found in the secret plundering exercised by the foreign merchants, and their large-risking speculations. I, the governor, in humble deference to the extreme goodness cherished by the great emperor, and his tenderness towards foreigners, made no inquiry into the conduct of these foreign merchants, but simply directed Yen Kechang and his associates to be apprehended and tried, and their property placed in secure keeping. I, at the same time, commanded the two bodies of merchants,—the hong merchants and the foreigners,—to examine and ascertain in concert the real amount of the debts; and I laid my injunctions on the hong merchants, to determine in what portions, and within what period, they would pay off the whole, on behalf of Yen Kechang and his fellows. Thus I arranged, that the money should certainly be recovered. Afterwards, on all the foreign merchants representing that the period of fifteen years was too protracted a one, I granted permission to reduce it to twelve years, within which period the whole of the debts should be discharged. In this indeed I have gone to the utmost

degree of kindness, and the extreme verge of justice. The foreign merchants, though they have been born and have grown up out of the pale of civilization,—yet are all provided with innate consciousness of good. How greatly ought they to be roused by gratitude, to rest in a dutiful and implicit obedience! Yet hardly was the former decision declared, when now again these foreign merchants, Dent and others, and Jardine, and Turner, seeming to gain a speedy settlement, oppose my decision, and bring their addresses separately before me. Such ill-considered and unreasonable expressions as are here found—whence can they have emanated, unless from persons of hearts and feelings alien from those of the rest of mankind!

As an instance of this,—I take the consoo charge of which one address speaks. This is a charge which should go to reward the toil of the hong merchants. I, the governor, before made examination regarding it, and found that it had not been kept to accumulate from year to year. The hong merchants, however, themselves addressed me, with a proposal, for the future to pay the consoo charge, as on former occasions, into the general chest, to enable them to meet the stipulated instalments of former debts. This cannot be called aught else than the utmost degree of honorableness. If it be said, that the consoo charge was instituted for the discharge of debts, let the foreign merchants ask themselves, if, while trading in the celestial empire, they would wish to regard the profits which they enjoy as profits obtained merely for the purpose of payment of debts?

In regard to the consumption of goods [referred to in Mr. Turner's address], in nothing is it more difficult to determine the amount. How can a comparison be instituted in this respect of one year with another? And amid the revolutions of trade, how shall it be ascertained, that the prosperity which has preceded is not, in itself, the evidence of an approaching declension of trade?

In the note, a copy of which Jardine has presented, I observe, however, the statement, that the hong merchants have agreed to pay off the debt by instalments in nine years. If this be indeed the case, it is an act of liberality on the part of the merchants, affording a more ready recovery of the money, to which there is no reason—my desire being to show kindness to the far-travelled—why I, the governor, should not vouchsafe my sanction. I will therefore direct the financial and judicial commissioners to assemble the hong merchants, and, on ascertaining if this is true or false, to determine once more upon a secure arrangement, and report for my investigation.

Besides so doing, I issue also this order. Upon its reaching the said senior hong merchants, let them faithfully examine the subject, and at once report in answer. And, at the same time, let them enjoin my orders on the said foreign merchants, requiring their obedience thereof.

I, the governor, have the rule over, and administration of, these provinces, and have to keep in tranquility and subjection those both within and from without; yet do I not refuse to the trivial and insignificant foreign debts a full and perfect administration of justice,

and a complete settlement of them. But the foreign merchants, Dent and those with him, utterly dead to a sense of my goodness, presume, in their address to represent, that they have requested their government to move the sovereign of their nation to send an officer from afar to discuss the matter,—endeavoring thus to drive me to adopt measures. What perversity can exceed this mad and absurd barking! Let Dent and his fellows be most severely rebuked, and let them be commanded to imprint the laws upon their hearts, and constantly to adhere to them. The severity of the celestial empire, represented by the sword of the executioner, is awful! Beware not again rashly to adventure a trial of it!—Oppose not these commands!

Taoukwang, 18th year, 3d month, 17th day (11th April, 1838).

ART. VIII. *“Memorial, showing the daily increase of enervation and degeneracy in the province of Kwangtung, and the urgent necessity that exists for correction and reform of the civil administration and military discipline, in order to maintain the native spirit, and to improve the condition, of the people. With this view, the imperial perusal of the memorial is humbly solicited.”*

AT A PERIOD when our empire, throughout the whole extent which its boundaries include, is enjoying perfect tranquillity, and resting in undisturbed possession of the great principles of civilization,—although its soil may undergo the changes of time, and its seasons may vary in the production of plenty or of scarcity,—yet its main support must be in the good administration of its official functionaries—in their removing the tares and protecting the good grain, and thus vigorously seconding the cherished desire of their august sovereign to attain to the highest pinnacle of good government. It is needful to secure the efforts of fit and suitable men; nor can it be supposed, that if there are to be found men able to rule well, there will be any want of means for them so to rule.

Kwangtung, with its extensive facilities for intercourse by land and water, and its long succession of ports on the sea-coast, formerly enjoyed prosperity. The capital, the great mart for the salt trade and foreign commerce, formed a point of general attraction to the mercantile classes. Its agricultural population tended the plough and cultured the mulberry, and were able to eat the fruit of their own labors. Men were in subjection to the laws, and every command was secure of obedience. The results were, the advancement of the salt trade to the highest degree of prosperity, the enrichment of the department of customs, and an entire freedom from smuggling, and from the clandestine exportation of silver, and importation of contra-

band commodities. Throughout the country, charges of murder and robbery were no sooner brought forward than they were attended to, and cases of plunder and disturbance never passed long unpunished or unrepressed. No occasion was given for sending from court special commission-bearers, and no extra call was made for the far-traveling toil of post-carriers.

But from the year 1822, dates a different condition of things. In that year, a fire devastated the capital, destroying not less than ten thousand shops and houses; the stroke was felt to have inflicted a severe blow on the wealth of the people, and their native spirit began gradually to decline.—To this succeeded, in 1832, disturbances among the people and native Yaou tribes of Leénchow, which, owing to the unskilful efforts at suppression made by the local officers, and their hasty application for the aid of a military force, grew into an affair of serious magnitude. And when the troops had reached the field of combat, and the two parties were confronted, owing to the want of knowledge when and how far to advance, and when to retire, the national force was repeatedly repelled with slaughter. To our sovereign we are indebted, for having sent to the seat of war, with an imperial commission, a great minister, who, by combining the most severe measures with a conciliatory treatment, was enabled, in one month, to bring the rioters back to their fealty, and to report the success of his efforts. But already, before this was the case, the peaceful had been dispossessed of their property, and one half of them scattered abroad.—Again, in 1833 and 1834, the prefecture of Kwangchow foo, in its whole extent, suffered from a repetition of disastrous floods. The paddy-fields were inundated, the dykes and embankments destroyed; and the houses of the poor floated away, till multitudes, moaning from hunger, and in many instances without a place of shelter, stood looking for charitable relief. In these circumstances—the succession, within the course of about ten years, of a devastating conflagration, a strife of arms, and a twice-told overflow of waters—we perceive the causes of the daily increase of enervation and degeneracy in the province.

Were the governing officers sincerely to desire the affection of those under their rule, and to seek their security, regarding that as alone advantageous which should benefit the people, it would be no difficult thing to cherish, nurture, and restore the native spirit and temper. But, with men who bestow not a thought on the individual welfare of their people; who are so far from investigating cases, even involving loss of life, with impartiality, and strict inquiry, that in a space of one or two years, imperial commissioners have thrice been subjected to the toil of coming hither—thrice the sacred compassion, which, to prevent the growth of grievances and indulgence of illegalities, inflicts open and well-considered punishment, has been compelled to select and commission ministers of the court to hasten down for the arrangement of affairs,—with such men as are by these circumstances implied to exist in office, the constant fear is, lest worthless magistrates of districts, unawake to the influence of warnings and

cautions, should habitually, under pretence of expense incurred by the passage of such missions through their districts, veil their alienation of the public money to the supply of their own private necessities,—lest, ere one case is decided, others should press for attention,—lest the civil officers should generally fall into habits of remissness and neglect, and the military should continually connive one at another. If such as this be indeed the state of things, what wonder is it, if habits of plunder characterise the people, or if depraved individuals are in the practice of smuggling and committing multiplied irregularities in contempt and disregard of the laws! What cause for surprise, if the clerks and under officers of the public courts, as well as village pettifoggers, lay themselves out, on all occasions, to stir up quarrels and to instigate false accusations against the good! Daily are evils such as these becoming more and more prevalent; already they have grown to that degree, that it is almost impossible to turn back the tide. Having seen and heard thereof, the memorialist dares not to take his ease and pass these things over in silence. But he proceeds respectfully to state his views as to what should be done for the reformation and correction of the civil administration and military discipline, in what way benefit can be educed, and in what way evils may be extirpated. These views have been arranged under six heads, which are here respectfully laid before his august majesty.

First. In the department of police, no negligence or indolence must be suffered; all judicial cases must be speedily attended to and determined; then will peace dwell in the abodes of the people, and the instigators of strife be checked.

Many are the cases of plunder that are from time to time brought forward in the province of Kwangtung; and of these a large number are attributable to unlawful associations. Bands of men combine and join together, under the designations Teënte Brotherhoods, Triad Societies, and such like. They carry off persons in order to extort ransoms for them; they falsely assume the character of police-men; they clandestinely build fast-pulling boats, professedly to guard the fields of grain, and these they man with a crew of from ten to twenty people, who cruise along the rivers, violently plundering the boats of travelers as they pass to and fro, or forcibly carrying off the wives and daughters of the tanka boat-people. The inhabitants of the villages and hamlets fear these robbers as they would tigers, and dare not offer them the least resistance, lest they should draw down their resentment. The husbandman, when he has received a field to plant and to culture, must take the precaution of paying these robbers a charge, which is called procuring an indemnity,—else, as soon as the crop is ripe, it is plundered, and the whole field laid bare. In the precincts of the metropolis, where their contiguity to the civil and military tribunals prevents them from committing violent depredations in open day, they set fire to places during the night, their aim being, under pretence, during the conflagration, of saving and defending, to avail themselves of opportunities to plunder and carry off. Hence, of late years, calamitous fires have greatly increased in frequency. The local

officers have treated these merely as common accidental fires. And robbers, finding that they could thus act with impunity, have added to the irregularity of their doings.

In cases of petty altercations, or of more serious disputes, among the people, themselves—as the uneducated villagers adhere closely to the use of local dialects, it consequently rests entirely with the clerks and under-officers to interpret the evidence. When the judicial officer, whose duty it is to hear and determine, is in the slightest degree lax and inattentive, the attendants and servants of the court have the evidence pre-arranged, and join with bullies and strife-makers to subvert right and wrong,—fattening themselves upon bribes extorted under the names of ‘notes or memoranda of the complaints,’ ‘purchases of replies,’ and so forth,—retarding indefinitely the decision of cases,—and even instigating thieves to bring false accusations against the good; who, ere a true judgment is elicited, and the stolen effects are recovered, are already ruined and deprived of all their property. While the officers of government and the people are thus kept apart and separated, how can it be otherwise, than that appeals to higher tribunals should be incessant, and that instigation of strife and perseverance in litigation should prevail?

It behoves, therefore, that a declaration of the imperial pleasure should be solicited, commanding the governor and lieut.-governor of Kwangtung to issue orders to the magistrates throughout the province, to apprehend the lawless, and give security to the good, and with severity to seize all who are joined in illegal associations, sending them to the metropolis, that they may be openly punished, and that like proceedings may be interdicted. By these means, masters will be led to command their families; and these will have knowledge to be deterred from being seduced to attach themselves to such associations.—Whenever any case of plunder arises, the magistrates should make personal investigation, following the traces till they succeed in apprehending the thieves; they should not seek, by disregard of the matter, to avoid censure for ill-success. When fires break out among the abodes of the people, the magistrates should ascertain how they originated, and should not be allowed to assume indifference and so let the matter pass off. As soon as complaints or appeals are brought before them, they should immediately give their personal attention to the investigation, and, if true, should inflict punishment with strictness,—if unfounded, should visit with like punishment the false accusers. They should not give the rein to the clerks and attendants of the courts, lest their so doing should result in a want of truth or of perfect justice. In this way it may be expected to clear off the judicial cases, to settle long-delayed litigations, and gradually to bring to an end habits of plunder and robbery,—and thus it may be hoped that the people will be enabled to rest upon their beds in peace.

Secondly. The magistrates of districts, when collecting the taxes, whether of money or of grain, must not overrate the amount due, with the view of deducting from it, nor suffer the excise officers to connive at non-payment.

If the taxes be overrated, each individual will entertain schemes whereby he may hope to avoid payment, and the result will be, opposition to the collectors, and defalcation of the revenue. If non-payment be connived at, debts from the people to the revenue will accumulate, and still increase, and the consequence must be that bribery will become necessary, in order to obtain continued delay.

The province of Kwangtung, in place of its original contribution to the supplies conveyed to court, has for a long time past, paid the tax of grain, due from it, in money, which, after being collected, is remitted to the provincial treasury, under the charge of the financial and territorial commissioner. The people have always attended to agriculture, and have not failed gladly to discharge this tax. But, it is said, that, of late years, while inundations and drought have in no small degree afflicted the land, causing very scanty harvests, the magistrates when levying the tax of grain, have rated the price of it as high as six or seven taels for a sheih of 120 catties.* The common people are not possessed of abundant wealth, and cannot sustain being thus peeled and scraped; consequently, the clerks and tax collectors, and village bullies, have received bribes to shelter them and to let them pass free of payment. And hence, old debts and new levies conjointly press upon them, and remain alike unpaid.

It behoves, therefore, that a declaration of the imperial pleasure be solicited, commanding that strict orders be issued to all the magistrates, that, whenever the tax on grain has to be collected, they shall previously to the collection, issue proclamations throughout every city, village, and market-place, declaring what is the legal amount levyable as the price of the grain-contribution, upon each acre of arable land, and commanding the payment thereof within a time named,—adding, also, that the clerks and tax gatherers are not permitted to extort fees, or to receive any surplus above the legal amount; that if any persons venture to undertake such exactions, in opposition to the commands so issued, they shall be strictly apprehended and punished. At the same time, these orders must not be stretched to involve the unoffending. All debts incurred prior to the year 1835, have, by a gracious declaration of the imperial pleasure, received full remission; which fact should be made known by appending to the magistrates' proclamation a copy, on yellow paper, of the imperial commands. Thus will be attained the certainty, that the village husbandmen and field-laborers are all fully aware of, and thoroughly imbued by, the sovereign's benevolence; and any semblance of sanction will be removed from an undistinguishing enforcement of the payment of these remitted debts. Such measures as these will produce, in place of a tardy, a most ready and joyful, payment of the taxes.

Thirdly. Free granaries should be set on foot, with the view of providing a constant store for the benefit of the people.

While it is true that there are always existing, under the care of the local officers, public granaries, intended for the maintenance, in times of scarcity, of moderate prices, it is nevertheless the case, that

* The sheih is legally rated at from three to four taels.

when the grain here kept, becoming old, is sold,—when it is lent to other districts where scarcity exists,—and when new grain is purchased, misappropriation is frequent, and hence arises a deficiency of the stored grain when needed. There is no plan so good as the establishment of free granaries, where the store provided by public purchase shall be kept ready to meet the necessities of a scarce and unseasonable year. This is a measure that will be beneficial alike to the government and to the people.

The cultivated fields in the province of Kwangtung are numerous, and the rice furnished from them is abundant. But the country is an extensive and very populous one. And it has always relied upon additional supplies of grain by importation from the province of Kwangse. A former governor Yuen Yuen, solicited, also, and obtained, the imperial sanction of the admission of rice into the ports of Kwangtung free of duty; and since then the foreign importations have been constant and from many sources. But, when a wide ocean intervenes, it is impossible to ensure that there will be no default. In the year 1834, after the inundations which afflicted the province, subscriptions for the distribution of grain among the poor were encouraged; but these not meeting the necessities of the people, the prefect of the department of Kwangchow foo compelled all the shopmen within his jurisdiction to pay out of their rent, each one the amount of two monthly portions of his rent. This tax had every where to be forcibly collected, and consequently was not gathered in due season for the charitable relief of the famishing people, who were driven to murmurings and complaints, and lost all grateful regard for their rulers. The censor Tsang Wangyen on that occasion represented these facts, and an imperial commissioner was instructed to investigate the matter; at whose representation the prefect, Kin Lanyuen, received by the imperial command, severe censure for mismanagement. All this arose from the officers of government, the defenders of the people, not having pre-considered and provided for such emergencies.

In the present year, it is said, that the governor and lieutenant-governor, with the other high officers, have subscribed money for the erection of free granaries, to become store-houses for the preservation of grain against the hour of need; and that the officers, merchants, scholars, and common people of the metropolis have not failed to come forward gladly in support of the object. With a general effort of this kind, the object will of course be easily effected. But the thing here concerned is no less than abundantly to supply the wants, and fully to gain the confidence, of the people; and it is most requisite to provide that, in the operations undertaken, perseverance and good faith shall not be lacking.

It behoves, therefore, that a declaration of the imperial pleasure be solicited, requiring the governor and lieutenant-governor to command their subordinate officers, zealously to encourage the contributions; and, while the belted gentry and common people pay regard to the demands of justice and the public need, to let them contribute each

according to his own estimate of his ability. Lists should from time to time be drawn out, recording the contributions; and as soon as these are sufficient, and the work is effected, all particulars in regard to building and putting in repair the store-houses, appointing places of sale, and regulating the purchase of grain, should be duly arranged, and rules should be enacted for the special management thereof. The stores thus provided by the people themselves, the magistrates should not be allowed to remove or misappropriate. And hereafter, when at any time the old grain is sold off and new grain bought to supply its place, the clerks and under-officers of the public courts should not be suffered to intermeddle or interfere. By adopting such measures, we shall see the abundant food of a year of plenty stored up—the store-houses gladly filled to the utmost—as a provision against calamitous events in hundreds and thousands of years to come.

Fourthly. In the army and navy, it is most important that the number of the soldiery should in no way be defective, and that their discipline and exercise should be maintained, to provide efficiently for the defense of the laws, and the prevention of illicit traffic.

In the province of Kwangtung, the peaceful condition of the people, the abundance of commodities, the prosperous state of the revenue, and the advancement of commerce, by which the province has been characterized, have resulted from the effectiveness of the customs department, and of those whose duty it is to cruise about and search out evils. The troubles that of late years have sometimes appeared in the province are all attributable to inattention and indolence on the part of the military and naval officers, and to their readiness to receive bribes for connivance. In the year 1832, the great minister commissioned by the court to take charge of the military operations at Leëncchow reported, that the military body in Kwangtung was weak and ineffective, unable to snatch a victory, or to press onward in battle. It is plain that all the officers both naval and military fail to use faithful diligence in the instruction and exercise of their soldiery, and that their only care is, by schemes and contrivances, to obtain good appointments and to reduce the actual number of the soldiery below the number registered, misemploying the military stores so useful to the nation, to pander to the exhaustless cravings of their own desires. Under these circumstances, what hope can there still be entertained that they will give their whole souls to the discipline and exercise of their soldiers, and to render truly effective every one registered as under arms.

At the successive seaward stations of the Bocca Tigris, Keäng-nun, and Macao—posts of great importance—there are forts and military stations; there are also cruisers, both inward, on the rivers, and outward, on the seas,—each entrusted to officers of various ranks, with soldiers under their command, and well-furnished with guns, powder, and every military equipment, the sole and special object of their establishment being, to cruise about for defense, for the prevention of smuggling, and for the apprehension of pirates. But all employed in these cruisers aim only to draw from the whole face of the country

disgraceful fees. Whenever depraved people are found going seaward for the prosecution of illicit traffic, a bribe will secure them a free passage. Or, when on the rivers any case of plunder occurs, as soon as it is heard of, each officer begins to excuse himself; and the plundered property waits in vain to be recovered. While appointed for the apprehension of the lawless, they become in truth the safeguard of thieves. On the governor and lieutenant-governor rests no doubt the responsible task of the general direction of the soldiery. Yet the stations and divisions of the forces are so numerous, that it cannot but be difficult for their attention and observation to be directed to all. The commanders-in-chief and the generals and admirals of divisions are high officers whose only duties are those of war. Were they carefully to ascertain, as easily they may, the characters of their subordinate officers, and the degree of conformity of the regimental rolls with the actual numbers of the soldiery, and were they strictly and intelligently to regulate their forces, assuredly we should not find such irregularities, as connivance at smuggling and illicit traffic, or conveyance of the pure silver to seaward.

It behoves that a declaration of the imperial pleasure be solicited, requiring the governor, and lieutenant-governor, the commanders-in-chief, and the generals and admirals of divisions, to command all the subordinate military and naval officers, that they faithfully exercise and instruct the soldiery, and have all their men vigorous and well-disciplined; that they must not, to fill up the numbers and draw the rations, place in the ranks men unfitted, by aged infirmity, or youthful delicacy, for the right performance of their duties. With regard to the seaward passages upon the coast, namely the Bocca Tigris, Keangmun, and Macao Roads, there is no overland communication from thence, and the vessels, whether native or foreign, that pass in and out, can by no possibility fly by those places unobserved. The civil and naval authorities of those districts should, therefore, be made responsible for keeping up a good preventive guard, for the suppression of illicit traffic. If this be done it is certain that such a traffic will soon be entirely brought to an end.

In consequence of the robberies that so often occur upon the rivers, the mercantile people of Chaouchow, Hainan, and other places on the sea-coast, who bring silver to the metropolis to purchase the commodities they require, come mostly by sea, thus seeking a more direct and speedy route. On these occasions, it is said, they are often taken by the cruisers at sea, no careful distinction being made between peaceful traders, and clandestine traffickers; and the superior officers of those by whom they are thus irregularly taken, seeking to gain approbation, incorrectly report the circumstances as though sycee silver had been seized while being conveyed outward. In this matter, it is important that an early interruption should be put to such proceedings, and that preventive measures should be adopted while the thing is yet in its commencement. The prefects and magistrates should receive directions, to issue orders, throughout their departments and districts, that whenever the merchants are sending silver

to Canton, they shall send it by the inland navigation; or, if in any case it is necessary to pass out to sea, that they shall obtain from the custom-houses through which they pass, manifests of the goods reported and paid for by them; and the cruising officers having compared their cargoes with the manifests, shall not have it in their power, to make irregular seizures, at their own pleasure. When any robberies occur, the local officers, civil and military, shall be required to take measures conjointly for the apprehension of the parties, and it should be imperative on them to seize the thieves and to recover the lost property. By such measures, it may be hoped to reform the military discipline, to extirpate robbery and contraband traffic, and to enable the people joyfully to pursue their occupations.

Fifthly. The salt affairs should be thoroughly revised, to prevent all unlicensed traffic, and so to benefit the people, and enrich the revenue.

In the salt department of Kwangtung, the governmental charge is first paid, and then the sale of the salt is permitted. The metropolis, and Chaouchow, are the places where the salt is collected, and from thence it is conveyed, for consumption, over the two provinces Kwangtung and Kwangse, and to Naukan in Keängse, Tingchow in Fuhkeën, and Hängchow in Hoonan. The merchants of the metropolis are opulent, and the governmental receipts are abundant: in general, the transactions of each year have been settled within the year; and when a merchant has occasionally been unstable and deficient in commercial means, there have always been dealers ready to come forward to offer themselves as candidates to conduct his business. But at Chaouchow, the trade is stagnant, and the merchants impoverished. The condition of things is so fast retrograding, that we find salt, and no merchants to conduct the sale of it,—or it may be merchants, without capital to carry on their business. In 1828, the revenue arising from the salt-trade of Chaouchow was in arrear. The governor of the province, in consequence, represented, that the assistant-commissioner of salt, Yang Shaouting, should be degraded, still being required to find means to pay up the arrears. His successor, Chin Taoutan, was unable to restore to order the business of his office, and was similarly punished. And, in the past year, it became necessary to advance funds from the public treasury, and to send officers to superintend the disposal of the salt. These have also been involved. If we seek for the causes of this state of things, they are really these,—that privately-manufactured salt is everywhere to be found, the sale of which hinders the governmental salt from finding a market among the people; and that the course by which the salt is transported is impeded by shallows, which circumstance adds to the weight pressing upon the merchants' capital, and increases the difficulty of disposing of the salt received from government.

The salt brought to the metropolis is prepared in the districts of Tachow, Pömow, Teënmow, Kanpih, and Tanshuy. That conveyed to Chaouchow is prepared in the districts of Tungkeae, Seaoutsing,

Lungtsing, and Chaouchow. If we consider the number of persons employed as sailors on board the vessels that convey the salt, as carriers and shippers, driers, and packers, of it, as well as in other ways, at the places where it is prepared, and also the number of retail dealers in the places where it is sold for consumption, we shall find that those who make their livelihood by this trade are not fewer than several hundred thousands, or a million, of men. While the prices are at one time high and at another low, never being constantly at the same rate, the charges on the manufacture of salt for the government remain always the same. When the merchants, owing to these circumstances, lose extensively, there is no doubt that privately manufactured salt is carried away together with that pertaining to the government. And the common people, whose sole aim is their personal advantage, cannot be supposed to reject the lower-priced in order to consume the dearer article. The necessary result, then, is the increase in the quantity of salt that is privately manufactured, and entire hindrance of the consumption of that prepared for the government. Hence we perceive, why the licensed merchants are impoverished, and why the revenue drawn from the salt is in arrear.

The salt brought to the metropolis finds a wide channel for its conveyance to other places, and large quantities are disposed of. But that taken to Chaouchow is thence conveyed to Keängse and to Fuh-keën, by narrow channels, interrupted by rocks and dangerous eddies. And, of late years, the passage along by Seängtszekeaou and Sanhopa, outside the city of Chaouchow, has become shallow from accumulation of sand. The vessels carrying salt have their passage delayed thereby for weeks and months; while clandestine dealers near the coast, forming bands of tens and hundreds, carry off their salt in every direction by land. The soldiery of the government are remiss and negligent—nay, are even afraid lest the clandestine dealers, trusting to their own numbers, should seek to carry their object by violence. And there is cause to apprehend, that strong and able-bodied country-people, being without understanding, are seduced by the unlicensed dealers to combine with them, and to form bands for their aid and defense. This is a subject of great importance, both as regards the national means, and as respects the livelihood of the people.

It is therefore fitting that a declaration of the imperial pleasure should be solicited, requiring the governor of Kwangtung to give strict injunctions to all officers in charge of the salt manufacture, that, whenever any salt is about to be transported, they are to prevent such as is of private manufacture being carried away under shelter of that prepared for the government; and that they are to relinquish or reduce their unlicensed fees, and so remove from the merchants every plea of excuse. It should also be imperative on them to examine, from time to time, the state of the rivers by which the salt is transported, and to preserve a clear channel for passage of the vessels to and fro. Measures should be adopted for lessening the present accumulation of the licensed supplies of salt. And the arrears of

debts to government should be thoroughly investigated and cleared off. Old debts should not be suffered to usurp the place of new duties, and thus to remain in point of fact unpaid. General orders should also be given to all the police and soldiery to apprehend unlicensed dealers. And every offender should be punished. The expenses of police should not be lavished to no end, and remissness should not be suffered to continue as it has done. In this way it may be hoped radically to reform the department. And, thus, not only will the revenue be enriched, the merchants compassionated, unlicensed traffic stopped, and the disposal of the supplies that pertain to government facilitated, but also, by the employment given to laborers and to retail dealers, the people will be supplied with employment, and prevented from falling into lawless habits and practices.

Sixthly. In the customs department, every evil must be extirpated, and the conduct of affairs must be reformed. Then the mercantile people will receive benefit, and the foreigners will yield ready submission.

That the department of the customs in Kwangtung may continue to flourish, it is essential that the hong merchants should be opulent and substantial, faithful, trust-worthy, and having mutual confidence in each other; that the foreigners should observe the laws, and act consistently with the general weal,—that they should not fall into evil and hurtful practices. Of late, the opulent merchants have by degrees been brought into embarrassed circumstances, and the new merchants have rarely been found fitting men. Hence the dues to the government have not been correctly paid up, and large debts have been incurred to foreigners; who have been led to combine with native scoundrels, for evil purposes, smuggling to evade the duties, and trafficking in contraband articles; thus yearly conveying outward to sea not less than thirty millions of taels of pure silver. Whether to cast away altogether the million or so of money annually paid as duties from the custom-house of Kwangtung, is a point not worthy of a moment's painful consideration. And the foreign ships that repair to Canton, import merely woolen cloth, canilets, clocks, and watches, which it is a matter of indifference whether we possess or not; while their exports are silk, cotton-cloth, tea, and rhubarb—things that their country cannot do without. To which party then is the trade important—to which indifferent? And what difficulty would there be in putting a stop to their coming? But our sacred dynasty is kind to those from afar, and cherishes towards them feelings of tenderness. Our sovereign's grace, which extends over the vast sea, cannot—when it is considered that the aim of the foreigners is to supply themselves with food and raiment,—cannot, I say, bear to cut off their efforts to gain a livelihood. How diligently ought the officers of the province to reflect on, and embody, the imperial purposes! And how earnestly should they remove every disgraceful mal-practice!

In the year 1814, Le Ayaou, a traitorous Chinese, combined with the foreigners, and led them into the commission of violent wrong. He was apprehended, and his offenses punished; and all became

again peaceful. In 1831, the English foreigners brought up guns, and introduced foreign females into Canton, having the presumption to retain them there, in the foreign factories. They clandestinely built a stone pier and quay. And, when going out and in, they had the extravagance to sit in large sedan chairs. The lieut.-governor, your minister, Choo Kweiching, went personally to examine into these matters; he compelled the instant demolition of the quay, and drove the foreign females back to Macao. Again, in the year 1835 [1834], vessels of war of the same nation presumed to enter the inner waters. The governor Loo Kwän stopped up the channel of navigation, and displayed to view the military terrors; and repentance and fear speedily overtook them. From these instances it may be seen, that, when the laws are kept in force, the foreigners may always be awed into subjection.

In regard to the irregularities of contraband traffic and conveyance of silver outward, unless most faithful observation be maintained, these evils cannot be brought to light and destroyed. Within a recent period, the foreigners have made and established upwards of a hundred receiving ships off the island Lantao, adjoining the Lintin sea, to the outward of the port of Macao; and there they remain, having stored on board of them, opium, and various foreign commodities. At Canton, there are depraved foreigners — * * , * * * * , * * , * * , and * * — who combine with depraved natives to dispose of this opium and these commodities, exchanging them for the pure silver. There are other native scoundrels who make for themselves 'fast-crab boats,' on board which they live, their head quarters being the neighborhood of Tungho kow, Sesheih keö, and Haechoo sze. These have the monopoly of the contraband goods, of which they are the smugglers, the soldiery of the passes being bribed to let them go freely to and from Lantao, the place of their contraband traffic. Here they form as it were a village. And the naval officers, receiving rich gifts, make connivance at their doings a matter of profit to themselves. Yea, there are even worthless under-officers and soldiery, who go out to sea, apparently as cruisers, but secretly to bring in the contraband articles for the depraved people. Such harboring of crime and smothering of conscience is worthy of most bitter detestation. There are besides, mean people, solicitous of gain, who, by heavy bribes, obtain from the sub-prefect of Macao licenses to act as compradores to the foreigners. Further, there are police-men sent by the magistrate of the district Heängshan to remain at Macao, who make their official character a covering for various irregularities.

Many other disgraceful practices have gained the sanction of time. Take as an instance the custom-house. The general custom-house at Canton, and the subordinate one at Macao, are important places for the collection of the duties of customs of the province. The generals in command of the metropolitan garrison yearly choose, from among the tsolings and other officers, two individuals, who are deputed to reside, severally, in these custom-houses of Canton and

Macao. These officers, having no charge of the receipt of customs, nor any specific duty of supervision, seek only to render advantageous to themselves their vain, idle, and disgraceful, appointments. Besides, all the officers of the government have a practice of irregularly recommending to the superintendent of the customs followers of their own, and presume to ask him for written orders, appointing them to have care of the customs; which orders, so received, they sell to depraved natives, who pretend to perform their duties on their behalf. While such connivance and such irregularities exist, how can contempt of the laws, and perversion of them to the advantage of individuals, be prevented? It is said, that the foreign company for trading has recently been broken up, and that the trade is now without rules. The hong merchants of the province, also, whether old, or newly established, are not uniformly opulent. If severe punitive measures be not taken, contempt of the laws will be carried still further, and contraband traffic will increase; wealth will daily be diminished, and the people distressed.

It is therefore befitting that a declaration of the imperial pleasure should be solicited, commanding the governor and lieutenant-governor to give strict orders to the civil and military officers, faithfully to observe and investigate matters, and to enforce the orders upon the several foreigners of the said nation, requiring them to obey implicitly the laws and statutes of the celestial empire, which permit them, in their commercial transactions, only to barter commodities; and do not suffer any evasion of duties, or contraband traffic. The receiving ships already established at Lintin, the naval commander-in-chief should be required to drive away back to their country, and should any such receiving ships hereafter anchor again off Lantau, or in the neighborhood, the officers of the station should be reported against, and at the same time the offending foreigners should be punished.

The opulent and substantial hong merchants of the province, in their commercial transactions with the foreigners, must cultivate unity of feeling, and exhibit the utmost fairness and equity. If any of them incur debts to the revenue or to foreigners, they must immediately be apprehended and tried, and their property sequestered. Thus the revenue will be preserved clear from impediment, and the foreigners rest peaceful and contented.

At the same time the depraved foreigners, * * and the others above mentioned, must be driven out with severity. And all the fast-crab boats, by which the smuggling is carried on, and all native scoundrels engaged in conveying contraband articles to and from the receiving ships, must be from time to time sought after, with a view to their apprehension and the prevention of their misdeeds. At the mouths of the inlets by which they go to sea, upright and faithful officers must be appointed, to cruise about and prevent the exportation of sycee silver, or the diffusion of the poisonous opium over the land. The seizure of contraband or smuggled articles is the particular duty of the military and naval officers. And when they are faithful in the performance of this duty, our august sovereign immediately grants

them promotion, as in the instance of Han Shaouking's seizure of sycee silver, for which he was immediately advanced to the rank of colonel (from that of lieutenant-colonel). Hence we plainly infer what ought to be the efforts of the military and naval officers to arouse their consciences, and to proceed to the strict performance of this duty of searching out and seizing offenders against the laws,—in order that all upon the face of the seas may be awed into correct conduct.

There are, besides, small foreign boats, employed by the foreign merchants resident at Canton, Whampoa, and Macao. These should be required to be reported at the various custom-house stations which they pass; and should not be allowed, without sufficient reason, to cruise about on the river of Canton, but should, for the better maintenance of a preventive line of policy, be prevented from going about, spying out the abodes of the people and the positions of the military stations.

For the rest, the officers deputed to the charge of the various custom-houses, and their attendants and people, should be reduced in number, by the governor and superintendent of customs, in concert, who, it should be expected, will lay aside all private regards, and will not allow in themselves the least connivance. Each deduction of a receiver of unlicensed fees will remove an occasion of illegal and underhand transactions. If these things can indeed be executed with good faith and uprightness, and in entire forgetfulness of selfish ends, then all will rejoice, and many will come from afar, and those near and those from far will join in the promotion of a fair commerce, while native scoundrels engaged in clandestine traffic will have no opening left for their irregularities. The tens of millions of pure silver will not then be laid up beyond the seas; and, in consequence, the wealth of the people will daily improve. And it will be seen, that, when there are men able to rule well, nothing can be found beyond the reach of their government.

The above six views are respectfully stated, with the desire of restoring to Kwangtung its native spirit, of extirpating every evil, of reforming the civil administration and military discipline, and of benefitting the people. As to their fitness or unfitness, his sacred majesty is humbly intreated to vouchsafe instructions. A respectful memorial.

[*Note.* The document, of which the above is a translation, though of an old date, has not been long in our possession. The memorialist is not known. The imperial reply to his suggestions was embodied in an edict from the hoppo to the hong merchants, issued in October last, and will be found, as the 8th article, in the sixth number of this volume.]

ART. IX. *Statement of the French trade in China, during the year 1837. Prepared by a Correspondent.*

IMPORTS

from Bengal, Java, Singapore, and Manila.

Rice.....	Pls. 12,273.81..	\$17,585.84	Camlets	Pieces 240....	\$8,400.00
Rattans.....	339.12..	1,182.30			
Betel nuts.....	1,739.46..	5,653.24			116,456.08
Pepper.....	1,957.52..	16,655.92		Balance	23,280.05
Gold and Silver thread .40½		1,579.50			
Iron.....	88.73..	399.28		Spanish dollars	139,736.13
Opium.....	Chests 100 ..	65,000.00			

EXPORTS

of Sundry Articles to Manila, Batavia, and France.

Souchong..	Pls. 553.64	tls. 13,339.2.0	Silk piece goods.....	\$1,849.00
Congo.....	23.97..	667.2.8	China ware.....	234.00
Pouchong.....	54.78..	1,216.7.2	Crape shawls.....	259.00
Pecco.....	396.00..	15,636.0.0	Ink.....	92.60
Orange Pecco..	68.84..	2,284.6.0	Patchouly.....	40.00
Hyson.....	162.09..	8,033.6.0	Lanterns.....	12.00
Hyson skin.....	46.66..	917.0.0	Umbrellas.....	10.00
Twankay.....	40.90..	5,991.6.8	Bamboo canes.....	63.00
Imperial.....	126.00..	5,768.8.0	Bamboo fans.....	32.50
Gun powder..	123.13..	5,632.8.0	Images.....	20.00
Chulan Hyson..	13.00..	650.0.0	Lacquered ware.....	529.00
		60,139.6.8	Paintings.....	247.00
a 72 taels per \$100=	\$83,527.33		Mother o' pearl shells, ivory, &c.	58.50
Ruharb.....	\$2,200.00		Sets of trunks.....	301.00
Aniseed.....	1,575.00		Straw caps.....	24.00
Camphor.....	3,400.00		Writing paper.....	60.00
Museus (Musk?).....	1,664.00		Mexican dollars.....	24,000.00
Cassia.....	4,800.00			\$138,547.13
Tin.....	9,424.80		Expenses at Whampoa	1,189.00
Rattans.....	125.60			
Nankeen.....	1,350.00		Spanish dollars	139,736.13
Pongee handkerchiefs.....	2,648.80			

ART. X. *Journal of Occurrences. Death of Changling; change of local officers; Corea; salt; transport of grain; judicial diligence; strangulation for keeping an opium shop.*

WITH this article we close our present volume. During the seventy-two months, elapsed since the first number of the Repository was issued, we have been able to notice but a part of the works and subjects within our reach. Scene after scene, object after object, have passed in quick succession; a few outlines only have been sketched. Before us the field of research expand as we advance. What fruits can be gathered time will show.

The death of Changling has been announced in the Gazettes which have come to hand during the month. The governor of this province has returned from his review; the lieutenant-governor has gone to Peking; and the valiant colonel Han Shiaouking has just been advanced to the rank of lieutenant-general.

Corea. Five envoys were sent during the past year into Corea, to give investiture: the subject being only casually alluded to in the Gazettes, it does not appear whether the investiture was of a queen only, or whether a new king had succeeded to the throne.

Salt. Two documents appear on this subject, in the Gazettes — one directed against the manufacture of salt by private individuals and the smuggling of it from place to place,—the other disgracing several officers on account of the inadequate consumption of it, assuming such inadequate consumption to arise from connivance at the supply of contraband salt to the people.

The transport of grain, &c., to the court, which has ever been a subject of disquietude to the Chinese government, occupies at all times a large place in the official correspondence published in the Gazettes. The Yellow River having threatened, last year, to overflow its banks, the number of papers on this subject is increased in the Gazettes now before us. Several illegalities of the men on board the transports have also come to light,—among others the pilfering of the grain under their care.

Judicial diligence. Several representations have been laid before the emperor regarding the diligence of metropolitan prefects in deciding cases of complaint and appeal, and so clearing off the arrears of the courts. In these instances, some distinction is generally asked in reward of such diligence. This reward, when conferred, is not an increase of salary, or a higher rank in the same part of the country, but a promotion—removing the diligent officer from the place where he has been useful, to some other tried situation. In the metropolis of Cheble, we find 332 cases decided by one officer; they consist in charges of murder and violent robbery—and appeals referred from Peking, or from the provincial government. The time in which they were decided is not mentioned, but we presume it to have been during the term of office, or within the space of about three years. Similar representations have been made from other provinces, till the number of them has called forth a remonstrance from one of the censors. The emperor, in reply to this remonstrance, declares that his reward of such diligence is discriminating—that it is true the men have only performed their duty, but that ‘there are but two paramount principles in the employment of men for the administration of affairs—to reward, and to punish.’ He adds, that, before this praiseworthy diligence can be called for to so great an extent, there must have been negligence in accumulating arrears; and that, hereafter, when the deserving are pointed out, the individuals whose negligence has occasioned the arrears must be also named.

A case of Strangulation. for keeping an opium shop, and seducing people to buy and smoke the drug, was witnessed at Macao on the 7th inst. Kwō Seping, aged 49 years, of Chaouchow foo in this province, came to Macao, about the tenth year of Keāking (1805), and dwelt in the village of Makō. He had been employed as an opium broker, and also in seething and selling the prepared opium. ‘He was,’ says our informant, ‘unremitting in his pursuit, and had collected, as was supposed, more than a thousand dollars. His fellow townsmen, who lived in Macao, seeing him thus prospered in his dealings, were continually obtaining themselves on him as his friends, and borrowing money. And if there was only one to whom Kwō did not lend all he wished away, he would go and inform the police of his occupation, and thus extort money: and this was done a great many times. Last year, in August, there was a certain man belonging to Chaouchow, who was in the fooyuen’s custody at Canton, that informed against Kwō as being engaged in the opium trade. The police runners seized and brought him to Canton, where he was examined by torture, till he confessed that he had clandestinely sent away sycee silver, and also carried opium on board of the foreign ships to be sent to Fuhkeēn for sale. It being certified, that he had committed this villainous crime, he was retained in prison, and his case referred to Peking.’

On the 2d day of the second month (February 25th) of this year, the imperial will was received, as follows. “I order that Kwō Seping be immediately strangled. This criminal has audaciously dared to form connections with the outside foreigners at the important passes of the sea-frontier. He opened a shop, stored it with opium, and seduced people to buy and smoke it. He has been known to be engaged in this way for five years; but the former governors and lieutenant-governors have been negligent, and not one of them have examined and managed this affair with a regard to truth. But Tang Tingching ordered his officers to seize strictly, and he was immediately taken. It may, therefore, be seen that when pursuit and prosecution are managed with a regard to truth, the effects are evident. I order that Tang and Ke be referred to the proper Board, for their merits to be taken into consideration; and hereafter, with reference to the offenses of

buying and selling opium, and opening smoking houses, if in these instances criminals are guilty, they must be seized at all times and all places; and punished; they must not be suffered to escape out of the net: thus they will be a warning to others. Respect this." See *Canton Register*, for 17th instant.

From the Register we also copy a translation of the clause, containing the law touching the crime in question. The original may be found in the 14th clause of the 225th section of the Penal Code, the edition published in the 10th year of Taoukwang, A. D. 1830.

"Those who deal in opium shall be punished according to the law against those who trade in prohibited goods (namely, military stores and weapons). The principal shall wear the collar one month, and be banished to the army at a near frontier. The accomplices shall be punished with one hundred blows and banished for three years. He who clandestinely opens an opium smoking shop, and seduces the sons and younger brothers of free families to smoke opium, shall be punished according to the law against those who delude the multitude by depraved doctrines. The principal, when his crime is proved, shall be strangled after his term of imprisonment; the accomplices shall be punished with one hundred blows, and banished three thousand *le*. And the boat people, constables, and neighbors, shall all receive one hundred blows, and be banished from the province for three years."

An eye-witness of the execution of this law on Kwö Seping, gives the following particulars, which we quote from the *Canton Press* of the 14th inst.

"While taking my usual walk this evening about five o'clock, I saw a large mob of celestials, together with some foreigners, assembled, outside the wall of this town, near St. Antonio gate, and was informed that a Chinese was about to be strangled for having been a dealer in opium. Desirous of witnessing this scene, I approached the mob, and in the course of a quarter of an hour the tsotang of Macao arrived, and with him from fifty to sixty police runners. A few minutes afterwards the yew-foo military officers of Casa Branca, the Heängshan heën, (district magistrate of Heängshan,) and the keunming foo of Casa Branca, came in rotation, followed by the unfortunate culprit in a bamboo cage, born by two executioners, guarded by about one hundred of the imperial infantry, who were armed with boarding pikes and other formidable weapons of war. There were two matted bamboo shades built up for this occasion, the distance between them being from thirty-five to forty yards: one of these shades was furnished with chairs and tables, where the mandarins seated themselves after having exchanged the customary civilities one with another: the other was the place for the execution, and was consequently fitted in a less tasty and expensive style, containing only a slight wooden cross, about six feet in height with a hole in the upper part immediately above the horizontal cross-piece. Three guns were fired as a signal to prepare for the execution of the culprit. With his arms and legs heavily loaded with shackles of iron, he was literally shaken out of the cage, a most pitiable looking object, covered with filth, and so emaciated from an existence of about four months in a Chinese prison, as to seem more dead than alive. He was dragged to the place of execution and placed standing upon a piece of brick, touching the cross with his back. The executioners commenced by lashing a rope round his legs, under the arms, then through the whole in the upper part of the cross, after which it was passed through the loops of the cord and twisted round several times for the purpose of tightening the rope in order to effect strangulation. No apparent signal, other than the removal of the piece of brick from under the feet, was given for the fatal turning of the stick. The expression of the man's countenance did not change, nor was he perceived to make any struggle. The manner in which his arms and legs were shackled and tied to the cross must account for the latter circumstance. When the man had been dead about ten minutes, the mandarins departed under a salute of three guns; and shortly afterwards the executioners followed, but not until they had fully assured themselves, by examination of his eyes and mouth, that he was dead. They left him still fastened to the cross, but removed from his hands and feet the shackles with which, up to this time, they had been bound."

Thus died the unhappy Kwö Seping. He remained stretched on the cross till Monday evening, the 9th instant, when he was interred near the spot where he was strangled.





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